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PALESTINE BOOK

JEWISH PALESTINE PAVILION • NEW-YORK WORLD'S FAIR 1939

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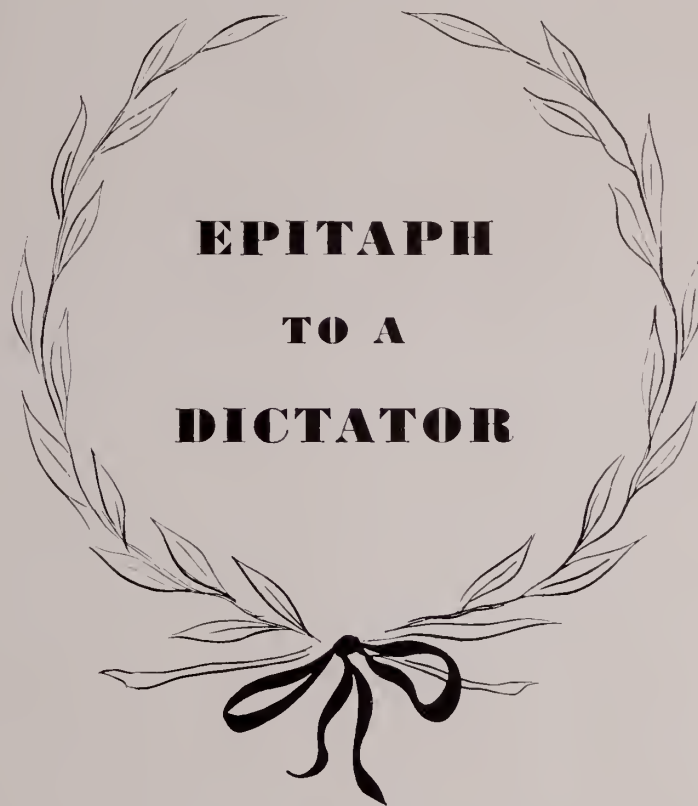
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EPITAPH TO A DICTATOR

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He has triumphed without victory;
He has lived by fear and in fear;
And he is mourned by none."*

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Here in the Susquehanna valley in New York State, twenty thousand Endicott-Johnson workers of many creeds and races live in perfect harmony and peace. Through their combined efforts and with the unfailing help of the company, they

have built comfortable homes and a community with every modern facility for the care of health, the development of the mind, the husbandry of family contentment, recreation and the whole pursuit of happiness.

We cannot reconcile our own fortunate position with the misery abroad. This is the reason we are wholeheartedly in sympathy with the Palestine movement to find homes, employment and security for those who have temporarily lost these essentials of life.

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H A R O L D J A C O B I

No man would be less interested in seeing a printed record, such as this, of his works than Harold Jacobi himself. His interest was in helping others, not in being praised for it. His manifold activities in behalf of Jewish peoples are known in all countries. His great heart was guided by a great mind and spurred by an eager will. His personal resources in time, energy and money were given without stint to the cause he loved.

In the passing of Harold Jacobi, Schenley not only lost a highly respected president, but thousands who knew him intimately lost a beloved friend. His associates here are comforted by the knowledge that his memory is held dear in the hearts of uncounted thousands who know his life and work.

S C H E N L E Y D I S T I L L E R S
C O R P O R A T I O N

Dedication



Harold Jacobi

OCTOBER 1, 1884—DECEMBER 31, 1938

One of the initiators of the Jewish Palestine Pavilion project, he gave devoted leadership and untiring effort to its realization. The completed Pavilion stands as an eloquent reminder of his share in bringing it into being.



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*This method used by millions—costs but
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IF YOU SUFFER from headaches or other muscular aches and pain — such as rheumatism, neuritis or neuralgia — then take a few seconds to look at the pictures above, and keep them in mind.

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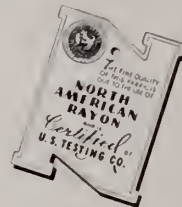


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PALESTINE *Book*



THE PALESTINE BOOK addresses itself primarily to the visitor to the Jewish Palestine Pavilion at the New York World's Fair 1939. In addition to serving as a guide to the various sections of the Pavilion this volume aims to supply the reader with the background needed for a deeper grasp of the significance of the exhibits. Every phase of Palestine development to which space is devoted in the Pavilion is represented in this book.

To encompass even the basic social, economic and cultural aspects of Jewish Palestine within the framework of a souvenir book proved a difficult task, and necessitated limiting the scope of our subject-matter to contemporary Palestine and its phenomenal development during the last five decades.

We felt, however, that inspection of the exhibits would naturally develop in the visitor intellectual curiosity regarding some much-discussed issues which, while transcending the immediate relationship between the Pavilion and this book, are of profound import for any one desiring a full understanding of the Jewish Homeland today. Such questions as the will of the Jewish people to return to Zion, Arab nationalism versus Jewish nationalism, the economic absorptive capacity of Palestine and the political role of England with respect to the Jewish Homeland are therefore authoritatively dealt with in this book.

If one may speak of an editorial policy in relation to a souvenir book, one might say that our general rule has been to include here only authors who possess an intimate first-hand knowledge of Palestine. In the treatment of the various subjects the specific has been subordinated to the characteristic, and every effort has been made to avoid technicality without sacrificing informativeness, and to maintain a true objectivity of tone.

The purpose of THE PALESTINE BOOK is to provide an extension of the exhibit contained in the Jewish Palestine Pavilion. If those who will visit the Pavilion will find in these pages food for further thought, and those who are unable to see the exhibit personally will find here a substitute for its presentations, we shall feel that our aim has been attained.

To Gershon Agronsky, editor and publisher of *The Palestine Post* of Jerusalem, who, as Palestine Editor of this book, cooperated in the gathering of some of the material, appreciation is herewith expressed.

The Editor

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Conceived in the age-old Mediterranean tradition yet executed in a straightforward modern technique, with a simple white building group centering about a landscaped courtyard, the Jewish Palestine Pavilion is the creation of four men: Arie El-Hanani, Chief Architect and Designer; the late Norvin R. Lindheim, Associate Architect, who died while engaged in this work; Lee Simonson, Consultant Designer; and J. J. Levison, Consultant Landscape Forester. The exhibits were built at the Levant Fair Studios, Tel Aviv, Palestine.

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Director



With the opening of the Jewish Palestine Pavilion the American sponsors turn over the keys of this exhibit to the Jewish Agency for Palestine, on whose behalf this Pavilion was built.

The hope of the American sponsors will have been fulfilled if those who visit the Pavilion will derive from it some understanding of what the devotion and the courage and the energy of the Jewish settlers in Palestine have accomplished. These accomplishments have a significance beyond the fact of their being. For in a world in which great sections of the human race seem to have lost sight of the objective of life itself these Jewish efforts in Palestine re-emphasize a direction which is in great danger of being lost.

That this Pavilion should be a part in a Fair dedicated to the World of Tomorrow adds sharpness and poignancy to its significance.

Important as we believe it is, the Pavilion could not have been realized without the cooperation of the Board of Directors, and especially of the Chairman of the Board, Dr. Israel Goldstein, and the collaboration of the leaders and rank and file of the affiliated organizations. The resourcefulness, ingenuity and resolute optimism of Meyer W. Weisgal, director of this undertaking, have been an important component in the completion of the Pavilion.

George Backer

LEADERS OF NATION

THE WHITE HOUSE
WASHINGTON

Out of the World War came a matter of great spiritual significance - the establishment of a Homeland for the Jewish people, recognized as such by the public law of the world. In the realization of this aim the United States played a leading role. I know how close it was to the wish of President Wilson. The formal terms of its expression during the War, the so-called Balfour Declaration, had his personal approval, and he did much to have it written into the peace treaty. The subsequent unanimous endorsement of the Balfour Declaration by both Houses of the United States Congress gave further proof of the deep interest of the American people in the purposes of the Declaration and in the fulfilment of the moral obligation which it involved.

Jewish achievement in Palestine since the Balfour Declaration vindicates the high hope which lay behind the sponsorship of the Homeland. The Jewish development in Palestine since the Balfour Declaration is not only a tribute to the creative powers of the Jewish people, but by bringing great advancement into the sacred land has promoted the well-being of all the inhabitants thereof.

I shall personally watch with deep sympathy the progress of Palestine.

Franklin D. Roosevelt

ALFRED E. SMITH
EMPIRE STATE

February 24th, 1939.

In the face of false propaganda and widespread racial and religious prejudices it is thoroughly fitting and proper to show through the medium of the Jewish Palestine Pavilion, the positive contribution of the Jews in Palestine to the world of tomorrow.

Alfred E. Smith

CITY OF NEW YORK
OFFICE OF THE MAYOR

As Mayor of the City of New York, which this year will play host to millions of visitors flocking here from every part of the nation to view our great World's Fair, I am happy indeed to greet the Jewish Palestine Pavilion, the first such exhibit to form part of an international exposition in this country.

The Jewish Palestine Pavilion has a special significance at this time, when the problem of a refuge for Jews persecuted by totalitarian governments is growing more acute from day to day. For in this Pavilion the Jews of this country are bringing before the whole American public a true and detailed portrayal of how their brothers in Palestine have, in only a few decades, built up a land which they found backward and uncultivated.

This picture of Jewish achievements in the Holy Land is one in which all Americans will be interested. Not only because the country in which this work of rehabilitation is being done is a land sacred to all of us, but also because Americans, whose own pioneering days lie not far behind, have a deeper understanding than most peoples of the resolute effort and sacrificial spirit the pioneer must have in order to succeed.

I believe that the presentation in this Pavilion of Jewish ability to colonize a long neglected land and to make barren country fruitful again will be of great value in suggesting a solution to the refugee problem created by governmental barbarism in Europe, for it will refute the defeatist argument that the Jews are an urban people who cannot find new homes anywhere but in our great industrial centers. I believe that the demonstration this Pavilion will bring of what Jews have accomplished in reclaiming arid wastes may point the way to similar work which fugitives from persecution can do in our own country, which has given asylum to many thousands of them.

Most important of all, however, is the better knowledge of the Jewish character and ideals which this Pavilion will give to our general public. For it is upon such knowledge of one another that our traditional tolerance and freedom for all must stand if they are to survive the onslaughts now being made against them from overseas.

W. Lawrence
MAYOR

EXECUTIVE MANSION
ALBANY

I have been interested in the progress of the Jewish Palestine Pavilion at the New York World's Fair, an exhibit designed to bring before the American public a graphic portrayal of the productive achievements of pioneers in the Holy Land. I am confident that the exhibit will be of great educational value. The exhibit as an illustration of the ability and patience of the pioneers in overcoming colonizing difficulties should be of great significance.

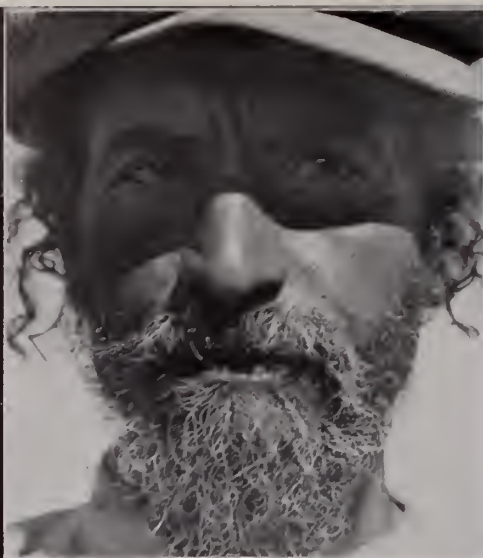
It will, I believe, demonstrate the economic and social possibilities of Palestine as a refuge for at least some of those who have been forced by cruel persecution to leave those countries in which they and their ancestors had lived for generations and which they have served so well.

I look forward to inspecting the exhibit on the occasion of one of my early visits to the Fair.

Very sincerely yours,

Herbert H. Lehman

GREET FIRST JEWISH PALESTINE EXHIBIT AT INTERNATIONAL EXPOSITION IN THE UNITED STATES



*T*here is probably no one in the contemporaneous world who can lay claim to the title of "The Spokesman of the Jewish People" as clearly as Dr. Chaim Weizmann, President of the World Zionist Organization and of the Jewish Agency. One purpose, pursued single-mindedly for nearly half a century, has dominated his life to restore his homeless people to its land. The realization of this purpose called for two-fold gifts, those of the practical statesman and those of the expositor. At one time or another Dr. Weizmann has pleaded the cause of the Jews in every civilized country, explaining the fundamentals of the problem to non-Jews, while exhorting his fellow-Jews to resolute self-help through the rebuilding of Palestine. In writing this general foreword to the book of the Palestine Pavilion at the World's Fair, Dr. Weizmann has followed the lines of his famous plea before the British Royal Commission of 1936-1937. It is a searching analysis of the nature of the Jewish tragedy, and a vindication of the program of the Jewish homeland. For those whom the Exposition will move to a serious study of Jewish affairs this will serve as a fitting introduction.



JEWRY'S UNDYING YEARNING FOR ZION

By CHAIM WEIZMANN

THE visitor to the Palestine Pavilion of the New York World's Fair, who has seen the plastic representation of the Jewish Homeland in Palestine, and who has paused over the variety and volume of its achievements, must inevitably be stirred by a certain human curiosity regarding the sources and origins of this phenomenon. Whether he be Jew or Gentile, student of public affairs or casual observer, he can hardly refrain from asking himself: How has this new center of life come about? Who were the men and women responsible for its creation? By what forces, by what hopes, fears and incentives, were they moved? What relation is there between this land-in-the-making and the Jewish problem?

He who seeks to understand what it is that underlies the emergence of the New Palestine must begin by an examination of certain fundamentals. Among these are, the homelessness of the Jewish people, the unbroken and unbreakable bond of sentiment between the Jewish people and Palestine, the transformation of frustrated city dwellers into bands of pioneers, and the liberation of constructive energies which results from moral liberation. These are the spiritual realities which precede and explain the physical realities here represented.

The Jewish problem may perhaps be expressed in that simple word: homelessness. It is true that many individual Jews, and groups of Jews, may have homes, and even comfortable homes. But those areas of the world within which this statement is true have been shrinking with horrible swiftness in recent years, while side by side with this shrinkage of the zone of safety, there has been a corresponding closing of gates. It may be said that as far as the Jews are concerned, the world is divided into two parts: countries in which they cannot live, and countries which they cannot enter.

Undoubtedly the most frightful instance of determination to make life impossible for Jews is Germany. Here was a Western Jewish community, in a civilized state, to all intents and purposes an integral part of the state. There were Jewish settlements on the Rhine which antedated the Prussian settlements. The contribution made by German Jews to modern Germany is attested by a galaxy of names of international repute. And in a single day this community has been destroyed.

This contrast, this overnight destruction, has imparted to the fate of German Jewry a dramatic quality which has tended to distract attention from other calamities, some of which are wider in scope. The Jews of Germany numbered, at the time when their annihilation was decreed, some six hundred thousand. But nearly three and a half million Jews in Poland are scarcely in better case. Not long ago Colonel Beck, the Polish Minister for Foreign Affairs, made the statement—and he has reiterated it on numerous occasions—that "there are a million Jews too many in Poland." It would be useless to ask Colonel Beck why exactly a million Jews. They are citizens of Poland; they have been connected with its destinies for well-nigh a thousand years. Why should *they* be singled out as being a million too many? No doubt the elementary facts concerning the closed gates of the world are as well known to Colonel Beck as to any other intelligent newspaper reader. What then does he mean by his statement? Where can the Jews of Poland go? Is there any place in the world which can rapidly absorb a million people, whoever they may be, Jewish or non-Jewish? No gates will be opened by Colonel Beck's statement; but a certain effect is undoubtedly produced *within Poland itself*. The Polish peasant, hearing his own government make this pronouncement, is bound to give it this interpretation: "Here is a superfluous people, standing in my way, which must be got rid of somehow."

Between them Poland and Germany account for some four million Jews. But if one goes further afield, and takes the Jewries of Roumania, Latvia, Lithuania, and what were yesterday Austria and Czechoslovakia, one sees practically the same picture. In this part of the world alone nearly seven million people are pent up in places where they are not wanted.

Nor is it any consolation that some of the forces which have produced this situation are objective and impersonal. When Poland formed part of the Russian Empire it was the bridge between the vast Russian domain and the West of Europe. Jews lived on this bridge and their occupations consisted in trade, commerce and industry—particularly small industries.



There were thousands of these. There were, in those days, at least 100,000 Jewish families in the big centers of Warsaw, Lodz and Lublin who had established an industry which, measured by West European standards, may have been primitive, but which was a vital necessity to Russia. The needle industries were in Jewish hands. Many textile factories, large and small, were established by Jews. The Jewish manufacturer sent his goods as far as the Caucasus and the Chinese wall; the whole of Siberia was open to him. But with the advent of the War and of tariff walls, and with the formation of Soviet Russia, this market disappeared; the industry which was turned Eastward could not turn Westward, because Germany lay there. Another objective factor was the emergence of a Polish middle class in the new state. Furthermore, the state of agriculture in Poland was such that the Polish peasantry began to migrate to the towns, and the function which was formerly discharged by the Jews was taken over by the Poles, who are encouraged and assisted by the state, which monopolizes important branches of trade—the liquor trade, the timber trade and the grain trade are gradually becoming state concerns.



Thus the Jews are being displaced, and that is the inner meaning of Colonel Beck's statement that there are one million too many Jews in Poland. They are too many because their place is being taken by the Poles. The same process, on perhaps a smaller scale, is being repeated in other states.

If we turn to the West, we are relieved to see that the material or economic problem of the Jew is not as acute as in the East. But that uneasy feeling, which was once confined to areas beyond the Vistula, has now crossed the Rhine. It infiltrates into countries which were at one time wholly alien to it. And what adds to the sense of insecurity is the tragedy of German Jewry; that has become a sort of writing on the wall for the Western communities.

Let us hope that democracy will be strong enough to repulse these attacks upon its strongholds, and that the threat is an empty one. Yet the specter cannot be laid altogether. Only recently, when Monsieur Blum was elected in France, I walked through the streets of Paris and I heard the familiar cry: "*Mort aux Juifs!*" Death to the Jews! It is a dreadful feeling to know that one is always liable to become an object of scrutiny, that one is being dissected and watched, that one's right to live may be challenged at any moment.

All of these elements, the objective, the psychological, the historical, the accidental and the deliberate, go into the make-up of that situation which is described by the one word: Homelessness. In all the countries of their adoption the Jews have done their best; but there have always remained countries in which they are not accepted, in which they apparently will never be accepted, as an integral part of the community. The consciousness of this reality has penetrated to wider and wider circles of Jewry today; but it is by no means new. This consciousness is one of the factors which have prompted Jews throughout the ages, and particularly in the last hundred years, to make a contribution to the problem, to attempt to normalize their own position. The word normalize is appropriate here, because the condition is one of chronic abnormality. Here is a people which is a minority everywhere, a majority nowhere, which is to some extent identical with the races amongst which it lives, and yet not identical. It is, in a sense, a disembodied ghost of a people. This, perhaps, is why it inspires suspicion, and suspicion breeds hatred.

There should be one place in God's wide world where we Jews could live and express ourselves in accordance with our character, and make our contribution to the civilized world in our own way and through our own channels. Perhaps we would be better understood then, and our relations with other peoples would become more normal. We would not always and everywhere have to be on the defensive—one of the consequences of our perpetual minority status.

These are the moral considerations which, fused with the hard facts of economic and political strangulation, must be added to the picture. Is it any wonder that among the millions of Jews trapped in the lands of oppression a visa for Palestine is considered the greatest boon that can fall to one's lot? Is it any wonder that the highest piece of good fortune is the possession of that slip of paper which admits the bearer to a land where he can live in freedom, straighten himself up and look with open eyes at the world and at his fellow men and women?

Yet it would be quite false to assume that persecution alone, and all that it implies of homelessness, hunger and wretchedness, would have sufficed to produce in thousands of Jews the will-power, the initiative and the endurance which have built up the modern Palestine of which this Pavilion is a miniature. It is here that we must introduce the second fundamental of the problem—the unbroken and unbreakable bond of sentiment between the Jewish people and Palestine. For the Jews have never forgotten the land of their



origin; for better or worse they have displayed in this respect a steadfastness which has not its like in the history of mankind. It is this steadfastness which has preserved the Jews throughout the ages and throughout a career that is almost one long chain of inhuman suffering, this which has enabled them to survive their Babylonian and Roman conquerors. Nor was the bond merely psychological and sentimental. It is a simple and historical fact that whenever Jews were given the slightest chance, they returned to Palestine in considerable numbers; there they created towns, villages, communities, religious and literary values. During the nineteen centuries which have passed since the destruction of Palestine as a Jewish

entity, there was not a single century in which the Jews did not attempt to come back.

Therefore it is a fallacy to assume that these nineteen centuries were a desert of time. When the material props of the Jewish commonwealth were destroyed, the Jews carried Palestine in their hearts and heads wherever they went. They expressed this living and passionate attachment in their ritual and their prayers. In the far-off Western world the Jews pray for dew in the summer and for rain in the winter, and their festivals are based on the Palestinian seasons. When Rome destroyed the Jewish state, the intellectual leader of the scattered community came before the triumphant commander and said: "You have scattered our material possessions to the winds; give us, I pray, some refuge for our houses of learning." A refuge was found—and the place still exists. Once it was an important city, by the name of Jabneh; today it is a little railroad village, Yebna. There the Jews founded their schools and continued their intellectual output. And these schools became the homes not only of Palestinian Jewry, but of Jewry at large. They replaced the material and political Palestine by a moral Palestine which is indestructible; and this yearning found its expression in a great literature, sacred and secular.

But the material movements toward Palestine never ceased. In the Middle Ages, when a friendly Moslem world gave shelter to the persecuted Jewries of Spain, a great community sprang up in Tiberias, which was rebuilt by a Jew who had become influential at the Turkish court. It was, so to speak, the Tel Aviv of that age. Destroyed by Arabs, it came to life yet again, rebuilt once more by the Jews. Four Jewish centers flourished in Palestine: Hebron, Jerusalem, Safad and Tiberias. Sometimes the inhabitants of a single community numbered twenty thousand, a considerable aggregation for that time. Only once, when Palestine was at its lowest ebb, during the Crusades and the Tartar invasions, was the connection interrupted. Apart from these hundred and twenty years, there was never a time when Jews did not maintain the thread of Palestinian life, not only in their prayers and their sentiments, but by actual settlements there.

It is well to bear these facts in mind, not simply as historical curiosities, but as the evidence of the continuity and reality of Palestine in the life of the Jewish people. They serve to indicate from what depths of the folk consciousness rises the affirmative impulse toward the rebuilding of Palestine. It is an impulse which must be respected because it stands guard over the Jewish character, and provides the Jewish people with sources of strength without which their despair would be complete. So significant, so real is this connection with Palestine, that it must be looked upon as a major asset, an inheritance of resistance and hope which cannot be assessed in terms of material wealth. It was with the instinctive realization of the incomparable value of this asset that the Zionist movement, when offered, early in its history, another territory than Palestine, respectfully declined it. It was in the year 1903 that the English statesman, Joseph Chamberlain, suggested Uganda as a territory for Jewish colonization. The Jews said "No." And their reason was simple. "It is not Palestine, and it will never become Palestine." This tenacity of purpose, this steadfastness, was not a blind fixation. It was an awareness of the inestimable psychological resources which the name of Palestine could tap within the Jewish people.

Time and history have justified this rejection. In 1917 the British government made a second offer to the Jewish people—and it was Palestine, the magnetic center of Jewish national life. It would be difficult to establish a great difference between our needs in 1917, when the Balfour Declaration was issued, and our needs in 1903, when Uganda was refused. It is true that in 1917 great masses of Jewry had been uprooted by the war, and tens of thousands of men, women and children were huddling in shell-torn villages or wandering blindly along roads that led nowhere. But in 1903 the vicious Czarist pogroms had fallen like a thunderbolt on Russian Jewry. The offer of Uganda was made in a time of bitter need; but even a harassed and desperate Jewry could not accept it. But the Balfour Declaration sent a thrill of hope and acquiescence through millions of Jews. Once again the Palestine passion was awakened.

When we look back upon these last two decades or more, and sum up the achievements

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The Jewish pioneers are new men — upright, alert, self-sufficient, with pride in their work.



Excluded from the march of civilization, the Arab peasants have lived in primitive conditions for many centuries.



PALESTINE IS THE JEWISH NATIONAL HOME

Reader: Because of the palace which is deserted—

People: We sit alone and weep.

Reader: Because of the Temple which is destroyed,
Because of the walls which are broken down,
Because of the majesty which is departed,
Because of the precious stones of the Temple ground to powder,
Because of our priests who have erred and gone astray,
Because of our Kings who have condemned God,

People: We sit alone and weep.

—Reading before the Wailing Wall, Jerusalem.

By JOHN GUNTHER

ZIONISM is, as every one should know, as old as Moses. Even if Moses himself did not reach the Promised Land, he first emphasized the concrete political actuality of the need of Jews to possess geographical borders, to have for themselves that most essential of all things — a homeland. Modern Zionism began in the late 19th century with the teaching of Theodor Herzl. He sought to save Jews from the pogroms of Russian and Central Europe, to counteract the assimilation of Jews in Western countries, and to found in the Holy Land, the only possible place, a national home for the Jewish people. Herzl organized the World Zionist Organization, and the first Zionist Congress was held in Basle in 1897.

During the Great War came the Balfour Declaration, of date November 2, 1917. This document, battered by events as it has been, remains Zionist scripture. The British promulgated it partly for humanitarian reasons, partly on account of the exigencies of the war, and partly because of the curious accident that Dr. Chaim Weizmann, the Zionist leader, was a celebrated chemist. The British wanted profoundly to influence Jewish opinion, both in the United States and among the submerged Jewish populations of the Central Powers, to the side of the allies. When the Balfour Declaration was issued, for instance, thousands of copies were smuggled into the enemy countries, so the Jewish peoples in Germany and Eastern Europe might see the allies as their savior.

Today the Jewish problem has far outdistanced anything even remotely envisaged in 1917. The events in Germany and Central Europe since the rise of Hitler have focused a blazing and savage spotlight on the intolerable plight of Jews. The refugee problem has become an enormously pressing and tragic contemporary phenomenon. Jews by the million, guilty of no crime except that they are Jews, are homeless, destitute, starving. What is left of civilization in the world recoils in successive shocks as new and pitiless outrages against Jews are perpetrated. The Jewish question, as it was said in London recently, has become a non-Jewish question. The desperation of the Jewish position is, or should be, a preoccupation of all decent mankind.

This serves to make the Zionist experiment in Palestine a more cogent and intimate issue than it has ever been before. Zionism, if it could be made to work, might solve the Jewish problem. Let us explore.

The basic facts of the Palestine deadlock are known to every one. Very briefly we may recapitulate them. The Balfour Declaration did not install the Jewish national home in a vacuum; it installed it in what was in effect an Arab country. It did not install the Jewish national home in a territory remote from political contingencies like, say, Alaska; it installed it in a section of the world which for generations had been the focus of a fierce imperialist struggle.

But Zionism could not have been installed anywhere else. Palestine is the Jewish National Home. I quote from *A Primer on Palestine*: "Even during the exile in Babylon the Jews said, 'How can we sing the Lord's song in a strange land?' For the last two thousand years every Jew has said at Passover: 'Next year in Jerusalem.'"

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THE BIBLE

Our Charter to Palestine

By STEPHEN S. WISE

IN the course of the hearings before the British Royal Commission, familiarly known as the Peel Commission, David Ben Gurion made the startling but incontrovertible statement that "Our claim to Palestine derives not from the Balfour Declaration but from the Hebrew Bible." The Hebrew Bible is the Jewish charter to Palestine. Jewish history is the story of the centuries, throughout which that charter was translated into the realities of life and service by the Jewish people. Their greatness was, of course, incommensurate with the narrow area of Palestine.

There came a time in the first century when the deed of Titus violated the High Altar of Jerusalem, and ended the national tenancy of Palestine by the Jewish people. The expulsion was never complete, as witnessed by the glorious insurrection nearly a century later under a Jewish immortal, Bar Kochba. The charter could not be annulled. Though for centuries the dominant population of Palestine was not Jewish, every memory, every tradition, every hope of the Jew throughout eighteen hundred years continued to be bound up with the future Jewish resettlement of Palestine. Only for a little time—about half a century—did one erring group imagine that it must surrender its will to rebuild Zion. That generation for the most part has passed away, and "Mein Kampf" may be said to be its requiem. Before Herzl, but most especially after Herzl's day the Jewish resettlement of Palestine began, resulting through infinite toil and devotion in the miracle of the Palestine of our day. What a thousand years of Arab wastefulness and wantonness of misgovernment could not effect, one generation of Jewish life and planning has done for Palestine, resultant in its becoming, on the one hand, the garden of the Near East and, on the other, the center of Jewish light and learning.

On November 2, 1917, Great Britain, with the concurrence of our own country, recognized the unimpaired right of the Jewish people to Palestine in the terms of the Balfour Declaration. This affirmed the right of self-determination to one of the oldest and proudest and most scattered and numerically least of peoples. In the twenty-two years from 1917 to 1939 a unique achievement had come to pass—a waste land re-established, not in the terms of primitive colonial resettlement but in the terms of such upbuilding as has made of Palestine once again a center of the world's desire.

Our claim to Palestine rests upon the charter of the Bible. History supports it. Jewish need renews that charter. Jewish capacity will vindicate it. Our claim to Palestine is of divine gift. Human covenants may only confirm; human will cannot annul the Jewish claim. No truer statement of the Jewish case for Palestine has been made than by the Academic Senate of the Hebrew University of Jerusalem, which recently declared:

"From the days of the Patriarchs to this day the Jewish people has been bound to Palestine by historic bonds which have been recognized in the Mandate entrusted to Great Britain by the League of Nations. The place of Palestine in the history of mankind is based upon the fact that here Israel became a Nation—the Nation which, through its Bible and Prophets, gave to the land its universal significance.

"During the two thousand years of dispersion the Jewish People has not forgotten its Land and has been closely connected with it both in spirit and in fact at all times. This eternal bond it is impossible to sever. To us it is inconceivable that Great Britain will ever break the faith with us and renounce her solemn obligations.

"The fight for our rights in this land has been a long and difficult one, and now the difficulties will be increased sevenfold. In order that we may stand the difficult test which is the destiny of our generation, a new generation must be reared in Palestine, and in the Diaspora, worthy of its great task. This will be possible only if the sources of Judaism from which have flowed universal light and justice will become sources of creative power in the lives of our sons and daughters, so that they may be prepared for every sacrifice necessary for the free existence of their Nation in its Homeland. To this end the Nation must stand a firm and united bulwark against all who rise against it and its rights."

FRUITS OF THE
HOLY LAND



THE ethical basis of the Jewish claim to the Jewish Homeland in Palestine may be subsumed in the form of a simple question: Just how long does it take for an act of injustice to become established as the law of justice and humanity?

Properly enough, this question is universal; it does not proceed from the problem of the Jew alone, but from the problem of every living people disinherited by violence. In direct application it must be phrased thus: When, exactly, will the rape of Albanian independence become a guiding example of "right"? When, exactly, will the suppression of the human status of ten million Czechoslovakians become an expression of the eternal order which shall be the ideal of the human race?

A curious phrase, one of the strangest expressions of human cowardice and moral evasiveness, is frequently on the lips of realists: the *fait accompli*. It purports to give immediate and unchallengeable answer to the question posed above. And it does so in no uncertain and mealy-mouthed terms. For what it says is this: A Wrong becomes a Right as soon as it has been carried out in the face of inadequate resistance. No lapse of time is called for. The instant the brutality is perpetrated, or the murder accomplished, the new standard of ethics is established. And all efforts to undo it are against the law of reality.

At the very other extreme stands the insistence of the Jewish people. In the year 70 of this era the tyrants and dictators of a world power named Rome broke down the stubborn resistance of the defenders of the Jewish Homeland. The act was not consummated as easily as Hitler's murder of Czechoslovakia or Mussolini's overwhelming of Albania. In fact, the Jews maintained a fitful struggle against the juggernaut of the Roman Empire for something like two hundred years. But brute force triumphed. That was nearly nineteen centuries ago, and, fantastic as it may sound, the Jew has not, in this extraordinary interval, once bowed to the Moloch-sanctity of the *fait accompli*. It was wrong when it was established; it continued to be wrong through two millenia of history; it is still wrong; it will *always* be wrong, even if it is incorporated in international law for another two millenia; and the Jewish people still remains to challenge it.

The sanctification of evil by time is contrary to the Jewish concepts of both time and sanctity. It is in the genius of the Jew to disregard time; it is equally

IS TIME

On the Side of Injustice?

By SOLOMON GOLDMAN

in his genius to refuse to bow the knee to Moloch. An incident which occurred thousands of years ago has the same significance for him (since he envisages it under eternal aspects) as if it had occurred yesterday; and a person who lived two thousand years ago is as real to him as his contemporary. The Jew does not look upon Abraham, Isaac and Jacob as a legendary and remote ancestry; they are to him as real and vivid as the leaders and sages of his own day. He does not look upon the crushing of Jewish independence and Jewish national life in Palestine as a "remote, unhappy, far-off thing," but as an evil which still works in his living flesh and blood.

Evil does not grow venerable with age; it merely imposes custom and acquiescence on the weak-willed and the pliable. The will of the Jewish people is strong, its memory of an incomparable obstinacy. Palestine was taken from the Jews two thousand years ago; it changed hands many times, passing from conqueror to conqueror; heathen, Christian and Moslem in alternation lifted the sword successfully against the Mountain of the Lord. And the Jew never ceased to protest!


While the panorama of history marched across the centuries, the Jewish picket lines maintained their claim. They kept reminding the world that this land was the land of the Jews; occupant after occupant entered without moral right; the original owner still lived and never condoned the robbery. The bond of affection was never dissolved.

For the Romans did not break down Jewish resistance in the year 70. Some fifty years later rebellion flamed up in Palestine, under the leadership of Bar Kochba. The rebellion was crushed, the physical Jewish hold on Jerusalem was destroyed, a heathen temple was erected on the site of the House of God. And yet in the fifth century Moses of Crete gathered

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EACH MONTH HAS
ITS HARVEST



Total Arab Holdings
in and Around Pales-
tine: 1,197,964 Square
Miles. Proposed Jew-
ish State in Palestine:
2,300 Square Miles

●
WHY A CONFLICT?



A CONFLICT of NATIONALISMS?

by
FREDERICK H. KISCH

"In the light of experience and of the arguments adduced by the Commission, His Majesty's Government are driven to the conclusion that there is an irreconcilable conflict between the aspiration of the Arabs and the Jews in Palestine, that these aspirations cannot be satisfied under the terms of the present Mandate, and that a scheme of partition . . . represents the best and most hopeful solution of the deadlock."*

Such was the crux of the statement of policy issued by the British Government on July 7, 1937, when publishing their acceptance of the Report of the Palestine Royal Commission. Sixteen months later, after receiving the Report of the Palestine Partition Commission, the British Government officially abandoned as "impracticable" the proposed creation of independent Arab and Jewish States inside Palestine; and it is pertinent to examine the alleged irreconcilability of the racial aspirations on which the original declaration of policy was based. In this short paper only one aspect of the issue will be discussed, namely, the character of the nationalism which on either side has been one of the main issues in the conflict.

Although the roots of the Arab national movement can be traced to very early beginnings, it is generally agreed that prior to the Turkish Revolution of 1908 it was not a real force in the lives of the Arabs, but that it acquired vitality from the hopes inspired by the Turkish reforms and cohesion from the disappointment which followed. The Arabs of Palestine played but little part in the early years of the "Arab awakening" which followed the rise and fall of Enver Pasha's *Committee of Union and Progress*, a point on which Mr. Philip Graves may be quoted as an impartial and competent authority:

† "The Moslem Arabs of Palestine played a very subsidiary part, if any, in the Arab Nationalist movement which preceded the Great War. In spite of the fact that Jerusalem from the thirteenth to the fifteenth century of the Christian era was a center of Moslem learning, the Palestinian Moslems appear to have furnished the Arab world with no scholars of any distinction. The great centers of Arab cultural life have been in recent times Cairo, Baghdad, Damascus, and latterly Beirut. These have also been political centers in which nationalism grew up. Jerusalem was not one of these. The notables of Palestine have played with pan-Arab ideas at times. They have coquetted with Feisal's unauthorized emissaries; they have made overtures to the Emir

Abdullah, only to turn and criticize him when they found that he had no desire to plunge into adventures on their behalf and that he realized that Zionism could not be lightly dismissed as a dream of a few 'Bolshevist Jews.' Some of them are far more interested in Islam than in nationalism. As for the Arab *intelligentsia* of Palestine, one has only to hear their criticisms of Arab officials in the Palestinian Administration, of Emir Abdullah's Government, and of the Arab Governments set up by the French in Syria, to realize that their nationalism has great limitations—that at present it is cultural rather than political, negative rather than positive, based rather upon the fear of Zionism and more especially of political Zionism, than upon any genuine desire to create a Palestinian State or to enter an Arab Federation. And if the nationalism of the Palestinian Moslems is weak and indeed embryonic, how much weaker is that of the Christians of Palestine!"

These words were written in 1923, about the time that I took up my residence in Palestine, and for the next eight years I was in close and continuous touch with Arab political movements in the country. Space does not allow of many details being given here, but readers of my *Palestine Diary* will see how the only peasants' movement which found expression among the Arabs during that period included within its program cooperation with the Jews in line with the late King Feisal's agreement concluded with Dr. Weizmann in 1919, of which George Antonius, the Syrian historian of Arab nationalism, has himself said that "in Feisal's mind this view (that Jewish colonization would be welcomed, subject to the rights of the existing population) had gradually developed into a positive belief in the possibility of Arab cooperation in Palestine." The desire of the Peasants' Party to find a common platform with the Jews was also supported by prominent Syrian nationalists in the neighboring countries, but every effort in that direction was thwarted by the relentless opposition of Haj Amin al-Husseini, the Mufti of Jerusalem, whom Sir Herbert Samuel nominated to the office of President of the Supreme Moslem Council. This office, carrying with it the control of the funds of the Moslem Religious Foundations, enabled the Mufti to preach throughout the country a fanatical nationalism which would tolerate no suggestion of compromise, and which could only lead—as it did—to serious acts of vio-

* The Royal Commission under the Chairmanship of the late Lord Peel.

† Philip Graves, *Land of Three Faiths*. 1923. Jonathan Cape.

lence of which the Jews were the first and the intended victims. The Mufti's extremism and the High Commissioner's toleration of it went so far that when in 1923 the Palestine Government held elections for a Legislative Council in which Jews and Arabs were to sit together, Haj Amin caused it to be proclaimed that any Moslem taking part in the elections would be denied burial in any Moslem cemetery in Palestine. At the same time the most provocative propaganda was assiduously circulated about the Jews, who were in particular accused of aiming at taking possession of the famous Mosques in the Harem Area at Jerusalem. By such methods and on such a platform was Palestinian Moslem nationalism built up under the eyes of the British Administration. Intimidated and starved of all support from the Moslem hierarchy, the Arab Peasants' Movement soon faded out of existence, while Haj Amin al-Husseini consolidated his power and prestige by posing as the altruistic defender of Islam against the Jewish menace which he had invented to serve his purpose. Lest I be thought prejudiced, I will quote the words recently spoken in Parliament by Lord Harlech, better known as Mr. Ormsby-Gore, a former British Colonial Secretary:

"He is a man of quite unlimited political ambition. He was a Turkish Staff Officer—and incidentally, a Turk who knew him in those days told me he thought he was the blackest-hearted man in the Middle East. . . . Make no doubt about it that Haj Amin al-Husseini's ultimate object is the control of the Holy Places of Islam in his family, the foundation of a dynasty of Husseinis. . . . I am satisfied that he is a deep-seated enemy of Great Britain . . . who uses for his own ends the private murder of Arabs in Palestine not friendly to his dynastic ambitions. Members of the other leading families have been foully murdered, men who are just as good nationalists . . . as he is."

It may be thought that I am laying too much stress on the character and aims of this one man, but such is not the case. The Arab national movement in Palestine is alike his creation and his tool. It has taken the shape that he wished to give to it, and adopts the methods which he dictates.

The terror which has been the physical expression of the movement since April, 1936, turns hither and thither according to this man's will. It is true that more than a year ago, on October 1, 1937, Haj Amin was deprived of his offices and exiled from the country, but since then, secure in the Lebanese refuge which France has allowed him to enjoy, he has continued to direct the movement, which is daily nourished with the blood of fresh victims, while the Germany of Herr Hitler and Herr Goebbels, thus able to strike simultaneously against the despised British democracy and the hated Jew, provides both moral and material support. And throughout the years before his exile Haj Amin, with unfettered control of the Moslem Treasury and the direction of Arab affairs in his hands, did little or nothing of a constructive character for the improvement of the position of the Arab peasantry—the *fellaheen*—but unceasingly conducted a destructive agitation against the Jewish effort, even in those fields in respect of which all impartial authorities have recognized that the benefits accrued to Jew and Arab alike.

By force of his personality and shrewdness, Haj Amin has also consistently succeeded in harnessing the Christian Arabs to his chariot. Soon after the establishment of the British Administration the Arabs formed the Moslem-Christian Association; when friction between the parties to this unnatural alliance became acute Haj Amin allowed it to dissolve, replacing it by the Arab Executive, in which Christian Arab representatives were also included. This body in time gave way to the Arab Higher Committee, likewise of mixed composition. There have been times when the true character of Haj Amin's ambitions has led him to forget his role of leader of a Palestinian national movement which is supposed to include the Christian Arabs, as when a riotous demonstration was provoked against an international Missionary Conference in 1928. This, however, was but a significant exception, and as a general rule the Christian Arabs, who are greatly divided by sectarianism, have felt it expedient to give lip service to the national movement as developed under the banner of the Jerusalem Mufti with a triple slogan for its program: no land sales to Jews; no Jewish immigration; and a "National" (i.e. Arab) Government.

And now let me turn to Jewish nationalism. Many years before he was himself a victim of persecution Albert Einstein, one of the most distinguished sons of our race, expressed himself as follows:

"Rebuilding of Palestine is for us Jews not a mere matter of charity or emigration: it is a problem of paramount importance for the Jewish people. Palestine is first and foremost not a

refuge, but the incarnation of a reawakening sense of national solidarity." And again:

"Through the establishment of a Jewish Commonwealth in Palestine the Jewish people will again be in a position to bring its creative abilities into full play without hindrance. Through the Jewish University and similar institutions the Jewish people will not only help forward its own national renaissance, but will enrich its moral culture and knowledge, and will once again, as it was centuries ago, be guided into better ways of life than those which are inevitably imposed on it in present conditions."

These words, spoken by Albert Einstein in 1921, indicate both the character and the hopes of the nationalism which under the name of Zionism has inspired the majority of the Jews today living in the land of Israel. Yet with their arrival in the country the word "Zionism" loses for them its significance, and is in fact but seldom heard or printed in Palestine. For the majority of Palestine Jewry it is axiomatic that they are Zionists—Jewish nationalists; that is why they have chosen to make new homes for themselves in the land of their ancestors. Unfortunately it is true that during the past few years many Jews have been obliged to come to Palestine not through choice, but through oppression in the countries of their previous residence; but for them the circumstances which have led to their enforced emigration have been such as to establish the need for the Jewish National Home and to inspire the newcomers with a ready determination to give of their best to it.

The practical trend of Jewish nationalism in Palestine has been along the lines of the recognized prerequisites of nationhood for any racial group: a common land, a common language and common customs.

As regards the land, the feeling towards Palestine as *Eretz Israel*—the land of Israel—is instinctive to the returning Jew who feels that he has come to his homeland whoever may be its actual owners, while the great and wide popularity of the *Keren Kayemeth le-Israel*, as the national land-purchasing fund, is a manifestation of this aspect of Jewish nationalism.

As regards Jewish customs, there exists and will doubtless continue to exist a great diversity in respect of national customs, which are for the most part historically connected with Jewish religious observance; but in Palestine the Jew feels and claims his natural right to live his life as a Jew according to his individual interpretation of what that implies. Respect for the Sabbath as the national day of rest is almost universal.

Together with these fundamental expressions of nationalism, the new Jewish structure in Palestine is being built up with a strong emphasis on the need to base the life of the people on a direct connection with the soil: the foundation of every new agricultural settlement is a source of joy to all. The expansion of the Jewish structure in town and country has been accompanied by the growth of a virile and constructive labor movement, based on collectivism and cooperation, and seeking through its social efforts to establish a new and better way of life.

One last point that should here be mentioned is that the physical menace of armed force which the Jews have experienced during the past three years has awakened among them the will which exists in every free nation to fight its own battles. The whole *Yishub* finds satisfaction in the fact that many thousands of its youth are today guarding the Jewish structure against terrorism.

I have sought to indicate above the main lines along which nationalism has projected itself among the Arabs and Jews respectively. If, when dealing with the Arabs, I have been obliged to sketch a picture of fanaticism rampant, it is not that I fail to recognize that there exists among the Arabs, including both *intelligentsia* and illiterates, a normal and reasonable nationalism which, if freed from the influence of the Mufti and the foreign powers supporting him, would probably have expressed itself in the forms characteristic of such movements today. With Arab nationalism of such a character the Jewish national revival must come to terms. Many years ago Dr. Weizmann, speaking publicly in Palestine as President of the Zionist Organization, said:

"An agreement with the Arabs must be sought and found." He added that it could only be found "*donnant, donnant*." Dr. Weizmann has striven ceaselessly to this end, but on the one hand he could not succeed against the methods adopted by the Mufti and so long countenanced by the Government, while on the other hand the Zionist movement failed to evolve an Arab policy such as might lead to an acceptable compromise while safeguarding the essentials for the further development of the Jewish National Home. Time and events have greatly enhanced the difficulties, but perhaps the very tragedy of the past three years, by inspiring the need for an early solution, may also lead to its being found.

The background of the page is a black and white aerial photograph. It shows a wide river, likely the Nile, winding through a valley. On the right side of the river, there is a small town or village with several buildings and a church with a prominent steeple. The landscape is a mix of cultivated fields and natural vegetation. The title 'The REBIRTH of the HOLY LAND' is superimposed on the upper half of the image. 'The' is in a script font, while 'REBIRTH' and 'of the HOLY LAND' are in a bold, sans-serif font.

The REBIRTH of the HOLY LAND

By LOUIS LIPSKY

IT IS called the Holy Land: the navel of God's Kingdom, the corridor of the World-to-Come, the entrance to the mysteries of life. It gave birth to the three great religions of the world. The sacred literature created on its soil gave direction and shaped the lives of many generations of men. The tales and legends that were born there have been the inspiration of poets, law-makers and philosophers. It has been the most significant and fruitful of all lands in the changing history of the human race.

But the Land itself suggested only Reminiscence. It had served its great purpose and retired to slumber. Over it was heaped the dust of the desert, and the heels of many conquerors of ruin and death. Faith, hope and memory gave it the semblance of life, but it seemed as dead as the ruins of Pompeii and the buried cities of Egypt.

Lights were kindled on Christian altars as memorials of the Land that gave birth to Jesus. It was kept alive in Christian memory through ceremonial and liturgy, describing His life and death and resurrection. It was the goal of the Crusaders, whose swords gleamed in the sun of Palestine, and who met the Infidels of the East in mortal struggle. Defeated or victorious, they left no living traces behind them. Pilgrims came and collected the fragments of historic Christianity, and set up shrines to worship, and upon the altars placed their relics, but the shell and not the spirit of religious faith was the object of their adoration. It was the Sepulchre of the Body of the Christ. They caught not the living waters of faith; they wanted confirmation of the authenticity of memories.

Palestine in the Christian Easter Festival.

Their national and religious life broken and scattered, a small handful of Jews crawled back into the Land and found crevices in the ruins in which to

abide unseen. They made the Holy Land a Wailing Wall, a place of study and prayer. They thought of the Holy Land as a dead stage, over which their heroes and sages passed in memory. They were reluctant to disturb the scene of desolation; it was under the spell of Taboo. It was the Sepulchre of Jewish National Freedom. The ruin that was once Judea would come to life again with the advent of the Redeemer, sent by God, and the pace of Redemption could not be hastened. Until the coming of the Day of Days, the dead were not to be disturbed; they were to be kept sacred and apart from the living, profane world.

Palestine in the Jewish Passover Festival.

And all the while the Holy Land lay in the slumber of death. It was covered with the refuse of many massive generations. It slept under the heavy mantle of memories. It was sealed in death, and the sands of a thousand desert storms covered it. It was the Prisoner of a Prophecy. It awaited its Deliverer.

* * * * *

The Rebirth of the Holy Land is one of the miracles of modern times. The Messiah had no hand in its resurrection; or, if he had a part in it, no human eye recognized or identified him, or attributed the reawakening to his intervention. It was brought to life by the servants of the Redeemer, the advance guard, a remnant of a remnant, the faithful among a people that seemed to have lost its faith. It was the Jews of our day who anticipated the Messiah. Through the awakened Land, they expected their Hope to be fulfilled. They felt that the Land could be quickened into life through self-effacing labor; that it needed not a Word or Prayer to be uttered, but the loving application of service. It was to be recalled to life not through the wailing

(Continued on page 107)



The Refugee Problem

"Palestine, freed from terror and secure in good government, will carry its share of the Jewish refugee burden by annually absorbing from 100,000 to 125,000 Jews for many years to come."

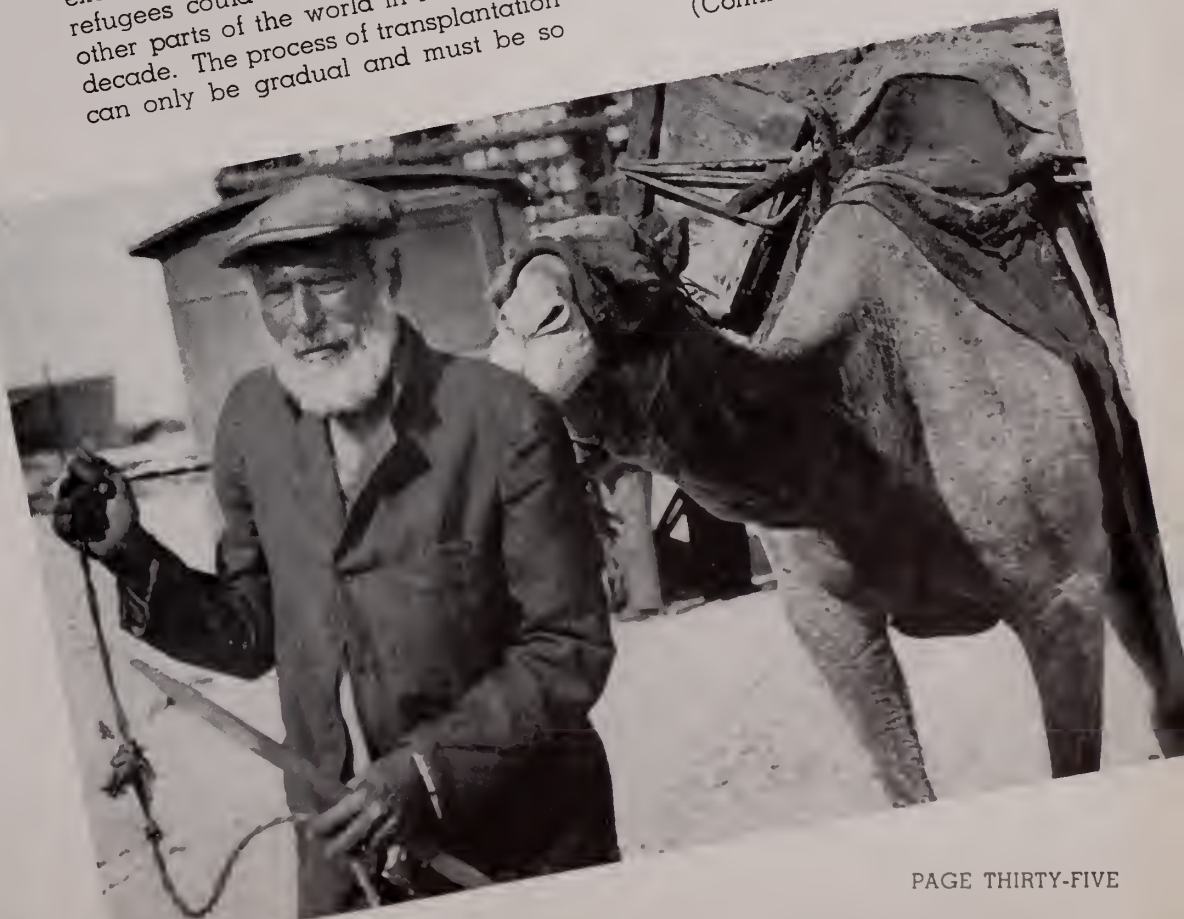


JEWRY is again confronted by a catastrophic mass migration problem. The impoverishment and degradation of the 600,000 Jews of Germany and Austria need no elaboration. The Jews of Poland, 3,000,000 of them, are regarded as "excess population" and are slowly but surely perishing. In Roumania and Hungary the pressure on the Jewish populations, comprising approximately 1,175,000 persons, is daily increasing. Altogether there are in these countries about 5,000,000 Jews who, as Dr. Chaim Weizmann put it, are "doomed to be pent up in places where they are not wanted and for whom the world is divided into places into which they cannot enter." This, in short, is the magnitude of the problem.

There is no short cut to a solution. New homes will have to be found for a substantial portion of this population. But even if all the nations represented at the Evian Conference followed the example of our own country, these refugees could not be transplanted to other parts of the world in less than a decade. The process of transplantation can only be gradual and must be so

planned as to achieve relief not only for those who are emigrating but also for those who remain behind. It must be remembered that the economic life of the whole area of Eastern and Central Europe has deteriorated since 1914; that the dominant groups in these newly-constituted post-war States became infected with a virulent nationalism which in part expressed itself in the gradual exclusion of Jews from most avenues of livelihood in industries and public services; that with emigration outlets for Jews practically closed a state of tension has arisen which made not only misery for the Jews but created a dangerous threat to European international relationships. This dangerous pressure could be gradually eased by the annual exodus of from 200,000 to 250,000 Jews from this area. If the movement of emigration could be so organized as first to take out the younger men and women, between eighteen and twenty-five, who at those ages are the most active competitors of their non-Jewish neighbors for the few available avenues of livelihood, the position of the remain-

(Continued on page 98)



and Palestine

By ISRAEL B. BRODIE



These four roses tell you
the age of the
youngest whiskey in it!

Q. *What is meant by the "youngest" whiskey in Four Roses?*

A. Just that. Four Roses is a combination of *several* straight whiskeys. Even the *youngest* of these whiskeys is 4 years old. *All* of them are old enough to be bottled in bond.

Q. *Then why aren't they bottled separately—each as a fine bonded whiskey?*

A. Because we think it better to make these whiskeys lighter, milder, by reducing them to 90 proof (instead of the 100 proof which bottled-in-bond whiskeys must be). Then, with a skill born of 74 years'

experience, we bring these distinguished whiskeys together, so as to unite *all* their individual virtues in *one* whiskey that is finer still.

Q. *Can this be proved?*

A. Yes! We're certain that once you taste the glorious flavor and mellow smoothness of Four Roses, you'll agree it's the *one* whiskey that simply can't be matched!

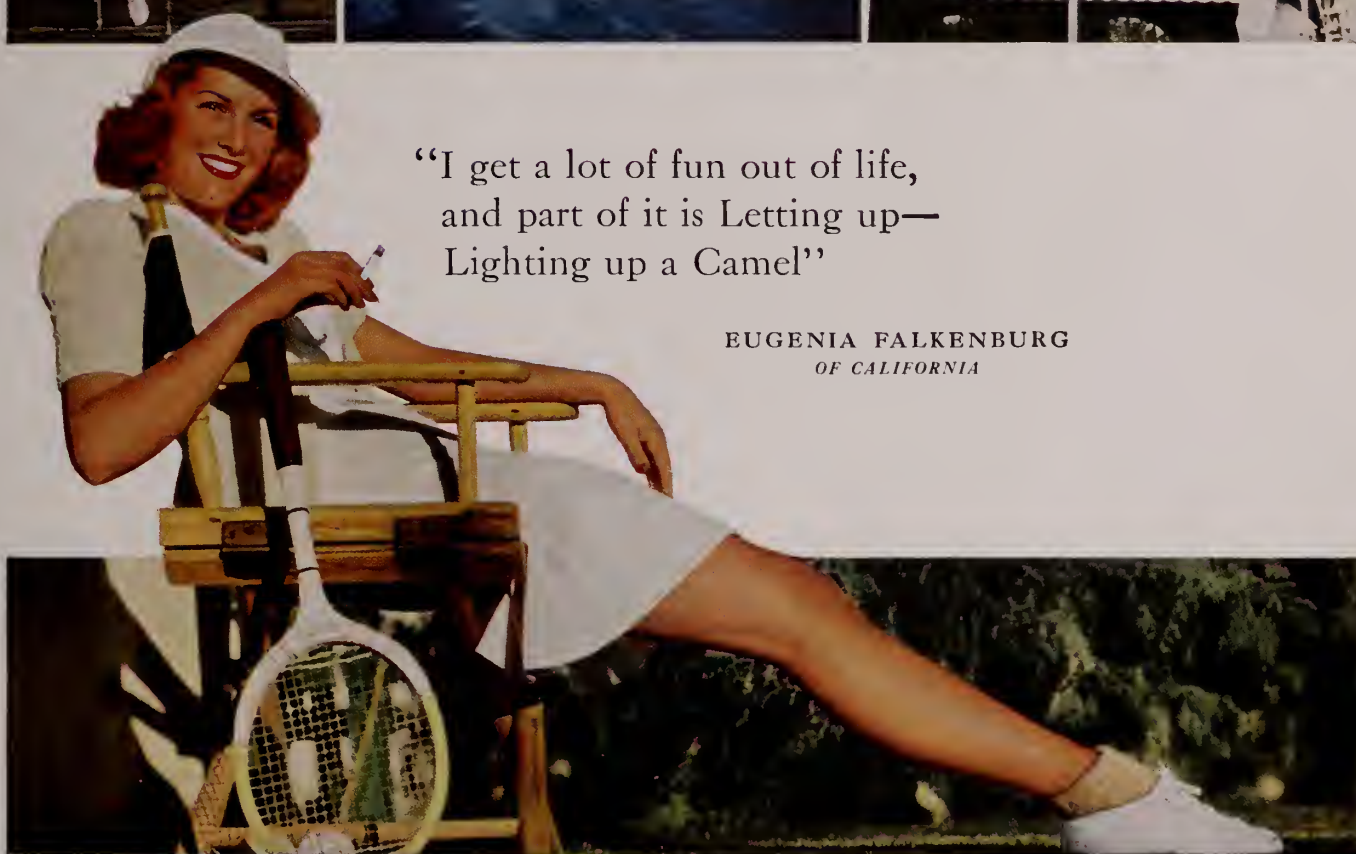
Ask for Four Roses at your favorite bar or package store today. It may cost a trifle more, but it's worth it! *Frankfort Distilleries, Inc., Louisville and Baltimore.*

EVERY DROP IS WHISKEY
AT LEAST **4 YEARS OLD**

A BLEND OF STRAIGHT WHISKIES—90 PROOF—THE STRAIGHT WHISKIES IN FOUR ROSES ARE FOUR YEARS OR MORE OLD



Miss Eugenia Falkenburg of California is a typical American girl in her zest for living. She rides...swims...plays excellent golf. And she ranks among the first ten women tennis players in her state.



"I get a lot of fun out of life,
and part of it is Letting up—
Lighting up a Camel"

EUGENIA FALKENBURG
OF CALIFORNIA

Copyright, 1939, R. J. Reynolds Tobacco Company, Winston-Salem, N. C.

MISS EUGENIA FALKENBURG is typical of the active younger women who find unfailing pleasure in smoking Camels. "That Camel mildness is something very special. And each Camel tastes as good as the last," she says, "full of ripe flavor and delicate taste! With Camels, I feel as though I'm not—well, you know—*just smoking*. To me, 'Let up—light up a Camel' means—um-m-m, here's smoking pleasure at its best!" There's no reason why you should miss the fun of smoking Camels. So change to Camels yourself—for a new sense of well-being and new cigarette enjoyment.

Costlier Tobaccos—Camels are a matchless blend of finer, MORE EXPENSIVE TOBACCOS—Turkish and Domestic. Smoke 6 packs of Camels and find out why they are THE LARGEST-SELLING CIGARETTE in America



FOR SMOKING PLEASURE
AT ITS BEST

CAMEL...
THE CIGARETTE OF
COSTLIER TOBACCOS

BOY OH BOY, THIS IS
SWELL CHOCOLATE CAKE!
HOW ABOUT ANOTHER
PIECE?

I'M GOING TO MAKE ALL
MY CAKES THE **Spry**
WAY NOW. THEY TASTE
SO MUCH BETTER!



You'll marvel at the new deliciousness foods have *baked and fried the Spry way*

NO WONDER Jewish women by the thousands are cooking the Spry way now. Just try it and see the difference it makes. Foods have a finer, more delicate flavor. Cakes and biscuits are lighter; pastry flakier, more tender; fried foods crisper, tastier and so digestible a child can eat them.

Spry is *kosher* and *parve*, made from choice vegetable oils, under the supervision of rabbis, at

Edgewater, N. J., and Hammond, Ind., in plants devoted exclusively to the manufacture of vegetable shortening. It bears the seal of approval of the Union of Orthodox Jewish Congregations of America; so you can use Spry for baking and frying all meat and dairy foods. Try it today in your own recipes or the one given here. You'll never go back to any other shortening.

MADE IN THE U. S. A.

CHOCOLATE LAYER CAKE

$\frac{1}{2}$ cup Spry	2 cups sifted flour
$\frac{1}{2}$ teaspoon salt	(cake flour preferred)
1 teaspoon vanilla	$2\frac{1}{2}$ teaspoons baking powder
1 cup sugar	$\frac{3}{4}$ cup water
2 eggs, or 1 egg and 1 egg white, well beaten	

Combine Spry, salt and vanilla. (Remember, for best results use Spry in this recipe.) Add sugar gradually and mix until light and fluffy. (So quickly done with smooth, quick-mixing Spry!) Add beaten eggs gradually and mix thoroughly.

Sift flour and baking powder together 3 times. Add small amounts of flour to first mixture, alternately with water, beating after each addition until smooth. Pour batter into two 8-inch layer pans greased with Spry. Bake in moderately hot oven (375° F.) 25 minutes. Notice

how velvety and fine-grained this cake is. No wonder it keeps fresh so much longer!

Spread Chocolate Frosting between layers and on top and sides of cake.

CHOCOLATE FROSTING

3 tablespoons Spry	$1\frac{1}{2}$ cups sifted confectioners' sugar
3 ounces bitter chocolate	1 egg yolk
5 tablespoons boiling water	$\frac{1}{2}$ teaspoon vanilla
	$\frac{1}{4}$ teaspoon salt

Melt Spry and chocolate together over hot water. Pour boiling water over sugar and stir until sugar is dissolved. Add egg yolk and beat vigorously. Add vanilla and salt. Add chocolate mixture and beat until smooth and thick enough to spread. Makes enough frosting to cover tops and sides of two 8-inch layers.

(All measurements in these recipes are level)



Spry

The new, purer
ALL-vegetable shortening
Kosher and Parve



In 6-lb., 3-lb.,
1-lb. cans

For Distinguished Service



HONOURS OF THE SEAFORTH HIGHLANDERS

*Carnatic Hindoostan Mysore Cape of Good Hope, 1806 Maida Java South Africa, 1835
Sevastopol Koosh-ab Persia Lucknow Central India Peiwar Kotul
Charasiah Kabul, 1879 Kandahar, 1880 Afghanistan, 1878-'80 Tel-el Kebir
Egypt, 1882 Chitral Athara Khartoum Paardeberg
South Africa, 1899-1902 Marne, 1914, '18
Ypres, 1915, '17, '18 Loos Somme, 1916, '18
Arras, 1917, '18 Vimy, 1917
Cambrai, 1917, '18 Valenciennes
Palestine, 1918 Baghdad*

HONOURS OF DEWAR'S "White Label"

MEDAL SCOTCH OF THE WORLD

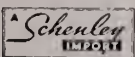
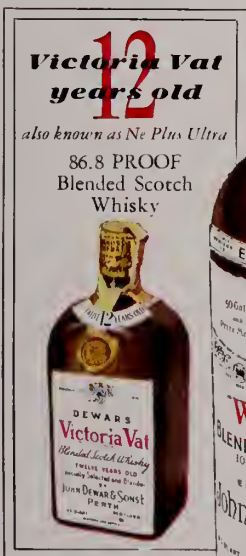
*Award of the Queensland
International Exhibition,
1897...one of more than 60*



*medals honouring Dewar's
White Label for Excel-
lence in Scotch Whisky.*

From Gibraltar's less than 2 square miles to Canada's almost 4,000,000, no spot within the empire or, for that matter, the world, but knows DEWAR'S *White Label*, the highball of the highlands. For distinguished service its standard wears more than 60 medals of honour and wears them well. Command DEWAR'S *White Label* and be . . . "At Ease."

White Label
8
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"White Label"

The Medal SCOTCH of the World
BLENDED SCOTCH WHISKY

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THE PAVILION

in the Making

By MEYER W. WEISGAL

THE TRANSLATION of the idea of Jewish Palestine participation in the New York World's Fair into reality was a labor both arduous and inspiring. It imbued both the sponsors and the makers of the Pavilion with the unbounded faith, optimism and courage their work required. Because this is the first Palestine exhibit at an international exposition in the United States, it presented each day many problems for the solution of which no precedent existed. Had it not been for the darkness of the world Jewish panorama and our firm conviction that the Palestine Pavilion is a potent instrument for the enlightenment of world public opinion, those charged with the responsibility for the undertaking would at times have been ready to relinquish their task, to leave Palestine's debut at an American World's Fair for another generation to carry through in the distant future.

• • •

Palestine is a small country. It has less than two hundred and fifty Jewish settlements, and the largest Jewish city has not more than 175,000 inhabitants. One might suppose that the preparation of an exhibit representing such a country would be a comparatively easy matter. But this is a great illusion. The Jewish community of Palestine is highly individualized. Nothing is typical there; everything has its own character. Jewish life in the Homeland runs the entire diversified and multiplex gamut of Jewish life throughout the world. Such a variety of dreams, hopes and ambitions have found realization in the new life of Palestine that every achievement bears its own distinctive stamp. The history of Palestine and its great tradition, moreover, give to this small country an almost unlimited vista of the past. Every little nook and hillock, almost every stone has its story, old and new. So miraculously have Jewish pioneers subjugated the elements of nature that even the smallest advance in the rebuilding of the country assumes profound significance. The makers of the Palestine exhibit were confronted with the responsibility of selection and elimination, for the space limitations of the Pavilion obviously had to be taken into consideration. To differentiate between what possessed primary and what secondary importance was essential, but extremely difficult. Almost everything in Palestine seemed to be of primary importance.

• • •

In one particular respect the Palestine Pavilion is unique: It is a national exhibit not sponsored by a government. This status involves some great disadvantages; from a financial point of view, for example, it was a serious handicap. Instead of having ready-made resources at our command, and thus being able to concentrate our efforts on the exhibit itself, we had to tax our ingenuity to the utmost to create the necessary financial groundwork

(Continued on page 108)



Hall of Transformation



● **MEMORIAL ENTRANCE . . .** The visitor enters the Jewish Palestine Pavilion through doors of reddish eucalyptus wood, from the tree which has been so useful in drying up the malarial swamps of the Holy Land. He then finds himself in the small **MEMORIAL HALL**. Its walls are covered with dark-toned Palestinian marble quarried in the Jewish colony Maale Hahamisha, one of the new settlements established during the recent disturbances.

On the **RIGHT WALL** there is a basalt tablet bearing a Hebrew inscription commemorating the men and women who have given their lives toward the building of the modern Palestine. This tablet is illumined by an Eternal Light that was kindled in Jerusalem and brought here from the Holy Land.

On the **LEFT WALL** are bronze tablets with raised silver lettering summarizing the outstanding dates in the four thousand years of Jewish history, from the time of Abraham to the present generation.

● **HALL OF TRANSFORMATION . . .** This hall is built on a series of stairs, terra cotta in color, and in their rise from a lower to a higher level symbolizing immigration.

AT THE HEAD OF THE STAIRS stands a life-size statue of a pioneer. Forming the background for this statue is a large photomural, **THE MARCH OF THE PIONEERS**. On the opposite wall, above the entrance to this Hall, is a bust of Theodor Herzl with a facsimile of his signature.

The entire **RIGHT WALL** is covered by a huge map of Palestine executed in Palestinian materials—olive wood, Jerusalem onyx. Indicated on this map are all the Jewish settlements in the Holy Land today, with special emphasis on land acquired by national institutions. In the lower right-hand corner of the map are twelve wooden tablets inscribed with the names of the Jewish colonies.

The entire **LEFT WALL** is divided into three separate areas covered with composite photomurals:

SWAMPS: Behind a foreground of swamp stands the colony Kfar Yehezkiel, which has transformed a marshy site into a healthful area.

ROCKS: The colony of Kiriath Anavim forms the background for the rocky hills of Judea, where it was built by Jewish settlers.

DUNES: Against a background of modern, metropolitan Tel Aviv stretch the sand dunes of the coastal plain as they appeared before their transformation by pioneer labor.

See articles pages 60 and 72.

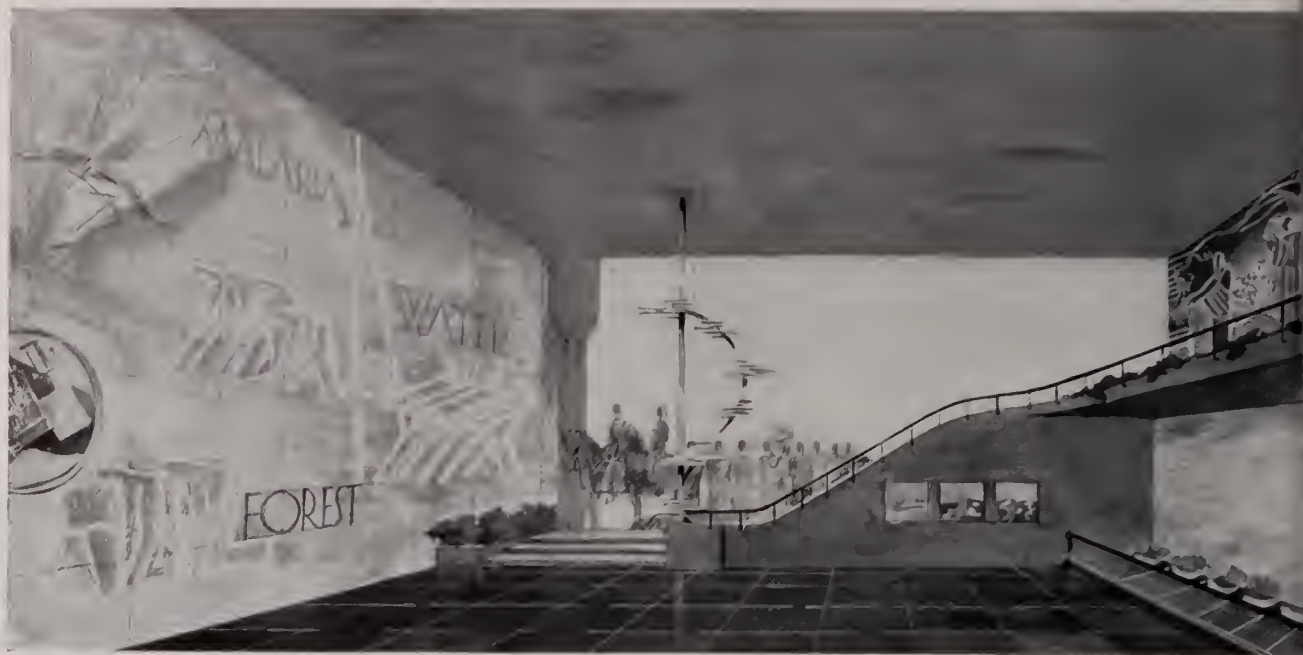


THE SPIRIT of the PAVILION

The Jewish Palestine Pavilion at the New York World's Fair is, on the surface, the ordinary device which a people uses on such occasions to present itself to other peoples, to draw attention to its achievements and to advertise its products. But to those who will look below the surface something quite out of the ordinary will be manifest. It will not speak from the plastic representations of soil redeemed and human beings rehabilitated; it will not reside even in the evidences of the high moral and cultural standards which the Jews have incorporated in their homeland. Only those will obtain a glimpse of it who are imaginative enough to supply the background, historic and contemporaneous, to the mere existence of the building. And to them it will convey a message transcending the time, the place and the particular people associated with the exhibit.

In the field of international hostilities a new technique has been evolved, born of the union of malevolence with science. It may be called, briefly, the technique of demoralization. Its implements are propaganda, the creation of internal discords, the lowering of resistance, the destruction of hope, the confusion (*Continued on page 111*)

Hall of Agriculture



● **HALL OF AGRICULTURE AND RESETTLEMENT . . .** On the **LEFT WALL** of this Hall, which is two stories high, a large composite photomural tells the story of the reclamation of the land by Jewish pioneers. A water tower and a watchman on horseback face the entrance.

On the **RIGHT WALL**, under the balcony which constitutes the upper floor, is a large panoramic view of the fields and settlements of the Plain of Esdraelon. Below this are twelve panels bearing the twelve signs of the Zodiac and exhibiting the fruits harvested in the different months of the year. Along this wall stands a table showing models of the five fundamental forms of colonization: The *kvutza*, or agricultural commune, represented by Tirath Zvi on the first night after its foundation, a changing background showing the nine phases of the setting up of the colony; the type of settlement built in the hills, exemplified by the American-sponsored colony Ein Hashofet; the settlement adapted to intensive agriculture, typified by Gvat; the orchard colony, represented by Bet Hanan; and the type of settlement specializing in mixed farming, exemplified by Kfar Azar.

In the wall before the stairs to the balcony is set a revolving model showing the development of colonization. Changing pictures in this wall show the work of the Jewish National Fund, the achievements of the Palestine Foundation Fund and the status of the Arab question in Palestine. The entire wall of the **BALCONY** is covered by a mural depicting Spring in Palestine.

See page 63, "From Mikve to Hanita" by Arthur Ruppin.

Hall of Town Planning

● **HALL OF TOWN PLANNING AND COMMUNICATIONS . . .** On the **RIGHT WALL** hangs a large map of Europe and the Near East, showing the chief transportation routes by land, sea and air that make Palestine the gateway to the Near East. Also along this wall are models of the ports of Haifa, Tel Aviv and Jaffa, and airports such as Lydda, portraying the development of modern means of communication in the Holy Land. A glass model of the Levant Fair at Tel Aviv also stands here.

On the **LEFT WALL** are maps of the three chief cities of Palestine: Jerusalem, Tel Aviv and Haifa. Before each map stand models of some important buildings in that city, illustrating the architectural trends of present-day Palestine. An illuminated transparent panorama of Jerusalem, mounted on glass, is one of the features of this Hall.

See page 70, "Planning a Civilization" by Harry Levin.

ARMAGEDDON

THE BATTLE OF THE LORD

By PIERRE VAN PAASSEN

In spite of enormous and terrifying obstacles, both of a physical and of a political nature, in a period of history which seems to be given over to general disintegration and decay, the Hebraic Commonwealth in Palestine, for two thousand years a mere dream, a pious wish and an unfulfilled prophecy, is being moulded into accomplished fact by the idealism and heroism of the Jewish people. What has taken place in the Holy Land in the last few years and in sight of the whole world is a miracle as wondrous as the blossoming of Aaron's Staff in the magic stillness of the mythological night. For that land, which but three short decades ago was as much of a desert as the neighboring and incredibly more fertile Transjordan still is today, has been transformed into a vast and fecund garden that provides bread and sustenance for hundreds of thousands of men and women.

The all-engulfing and ever-moving sand, man's greatest natural enemy, which has completely overwhelmed the civilizations of the Euphrates Valley nearby and buried the adjoining Sinaian Peninsula, has been arrested at the borders of the Jewish land. In the pre-War desolation of Judea and Galilee have sprung up modern cities, teeming with every branch of human activity, equipped with all the marvels of modern technique. The country has been covered with an extensive network of highways, swamps have been dried, rivers have been harnessed, long chains of agricultural settlements have been established, harbors have been constructed and the people have built themselves a cultural and educational apparatus—schools, technical colleges, laboratories, clinics and a university that compares favorably with that of the most advanced European countries. Moreover, the framework—social, religious, economic—has been created for the reception and the integration into the absorptive capacity of the country of hundreds of thousands of immigrants.

But this reborn Holy Land is not merely a highly interesting and successful experiment in modern pioneering and

reclamation of its ancient soil by the Jewish people and one of the most worth-while things to have come out of the travail of the Great War; it is above all the expression of Israel's will to live in a world wherein the forces of evil are bent on the destruction and total elimination of Judaism. The modern Palestine constitutes a ringing refutation of the most pernicious slander flung at the Jewish people by its enemies. Palestine shows that the Jews are a creative people, and that when Jews are but given half a chance to decide on the scale of human and social relationships and mark them with a stamp of their national Hebraic ethos—that in that case there is nothing strange, nothing abnormal about Jews.

Palestine is also the Jew's strongest weapon, wherever he may be, in the struggle for democracy. For if democracy is a way of life based on diversity and a respect for the diversity which is the contribution of every nation and every group within the nation toward the sum total of civilization, then the Jew must have somewhere on earth a place where the religious civilization of which he is the bearer may function unhampered and unfettered; for only then can a revitalizing and revivifying influence be exercised on the bearers of Judaism in other parts of the globe.

The transitional historical epoch through which we are passing is an era of stress and storm. The future of humanity is still wrapped in gloomy darkness. Only now and then and here and there do we catch a glimpse of the new world of tomorrow through the tatters of the old. Palestine affords us such a glimpse of renaissance and rebirth. Great things are gestating in the Holy Land. Divine prophecy is being fulfilled: Armageddon, the battle of the Lord, is being waged in there by the Jewish people. For the battle of the Lord is not fought with poison gas and dreadnaughts and bombing planes. To bring the prisoners that sat in the darkness of the prison house into the light of day, to redeem the earth which is the Lord's and to suffer little children to live a life of freedom and joy—that is the Battle of the Lord

HALL OF INDUSTRY



Wall cabinets displaying the products of modern industries line two sides of the Hall of Industry; wines, canned goods, fabrics, perfumery, leather work, metal work are among the wares exhibited here. In a niche near the entrance are pictures representing other industries, and tables of figures showing to what extent Palestinian industry supplies the needs of the country.

In the **CENTER** of the Hall is a model of the Rutenberg Hydro-Electric Plant on the Jordan River, which has so greatly fostered the growth of Palestine's industrial life.

Near the stair parapet, made of basalt from Tiberias, stands a statue of "Lot's Wife" in salt sculpture, symbolizing the products of the Dead Sea. Beside this is a row of glass tubes filled with the chemical products now being recovered from the Dead Sea. Behind this display is a background of photomurals of the Dead Sea Potash Works.

The walls of the **STAIRCASE** leading out of the Hall of Industry are lined with marble wainscoting, made of stone coming from Jerusalem, Tiberias, Hebron and Metulla.

See "Made in Palestine" by Dorothy Kahn.

Near the **ENTRANCE** to the Hall of Culture and Education, at the foot of the stairs, stands a bookcase containing representative books published in Palestine. On the bookcase is a death-mask of the late Hebrew poet Chaim N. Bialik.

Directly opposite the stairs is a mural which shows the development of the written word and the adaptation of the Hebrew alphabet to five successive stages of development: Stone-cut characters, papyrus scrolls, hand-lettering, block print and the linotype. Before this stands a magnified roll of Palestinian newsprint and a collection of Hebrew books on various subjects, ranging from philosophy to cookery.

A **NICHE** shows the theatres of Palestine and their influence on the artistic development of the country. A map shows the influence of Hebrew touring ensembles on the renascence of Hebrew culture outside Palestine.

The part of this Hall which is devoted to **Education** shows its evolution in Palestine from kindergarten to university, with each institution typified in models and photographs.

See articles pages 89, 91 and 93.

HALL OF CULTURE



"ASKING FOR NO PITY

BY DOROTHY THOMPSON

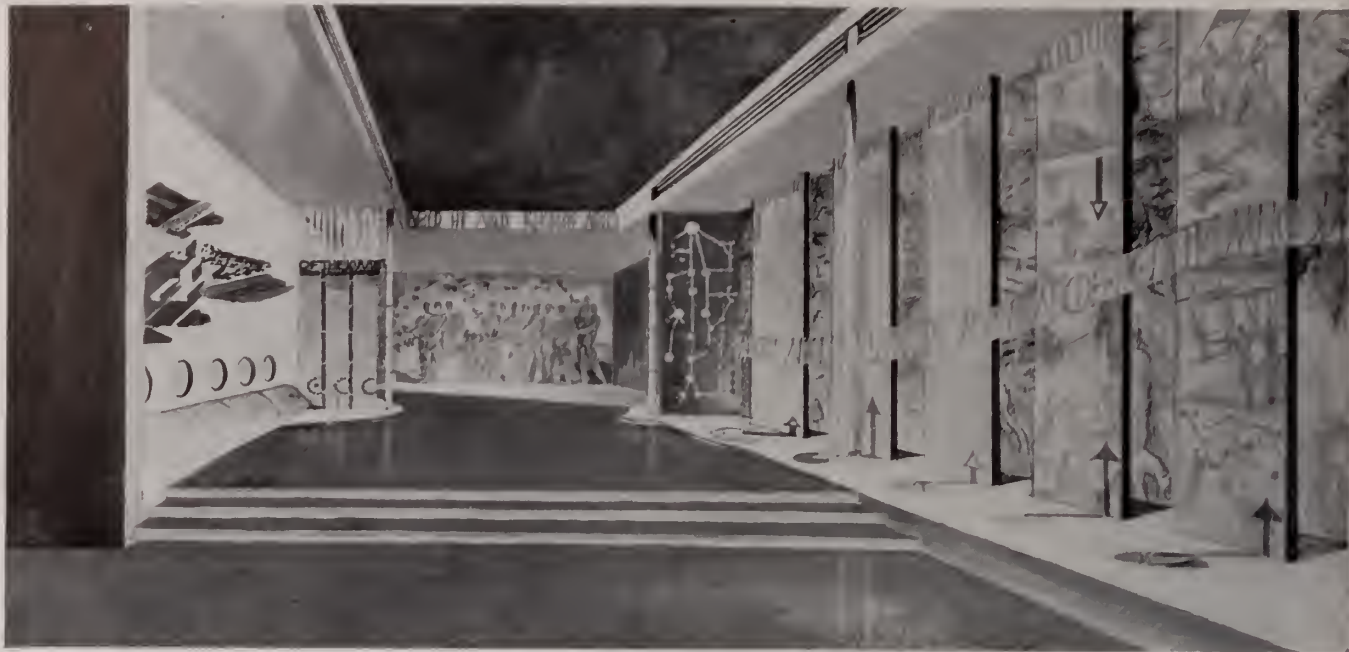


The tension in the world today is so great that it is nearing the breaking point. I believe that this horrible era is approaching its end and that the day of an uprising of the human spirit is imminent. The reaction of love against hate cannot be delayed much longer. For us who are yearning for the dawn of universal brotherhood and peace it is not enough to sit back and lament. We must do something about it. We must make strenuous, constructive efforts to hasten that dawn.

In the world today understanding of the Jew assumes an especially deep significance in the fight against totalitarianism. For it is the Jew and the ethical concepts which are his gift to Western civilization that have been singled out by the foes of democracy for their most bitter attacks. Because of a long series of unfortunate misunderstandings covering nearly twenty centuries the Christian world today cannot think of the Jew without suffering pangs of conscience. And it is a well-known fact that those who feel guilty usually are so distressed by their sensation of guilt that they attempt to stifle it by developing active resentment and hatred against the object that evokes this guilty conscience. This is why rabble-rousers everywhere find it so easy to incite people against the Jew—their aim being to raise a cloud of prejudice that will obscure their own selfish purposes from the popular view.

To counteract these evil forces the Jews must tell the world more about themselves. But not about their pains and troubles, though these are both tragic and undeniable. Jews must realize that by calling the world's attention to their woes they defeat their own ends: Their justified appeals for sympathy are apt to call forth that sense of guilt which causes the Christian world to harden its heart against the Jew.

(Continued on page 106)



HALL OF LABOR AND NEW SOCIAL FORMS

In the CENTER of this Hall, above, stands a large model of a typical communal settlement, with photographs illustrating the activities of the members.

The LEFT WALL is devoted to the life of a religious communal settlement, and also has photographs of children in a communal settlement.

On the RIGHT WALL the various phases of the labor movement in Palestine are represented, against a background of enlarged photographs of workers' heads. Before these heads, 46 in number, stand panels illustrating different phases of organized labor activities: Cooperatives, housing, economic institutions, collective bargaining, cultural and health activities.

The CENTRAL WALL has a painting, on glass, of the sun rising, with a Jewish flag before it, symbolizing the approaching redemption of the Holy Land and the salvation of oppressed Jewry throughout the world.

See page 68, "New Social Pattern" by Claire Epstein.

HALL OF HEALTH

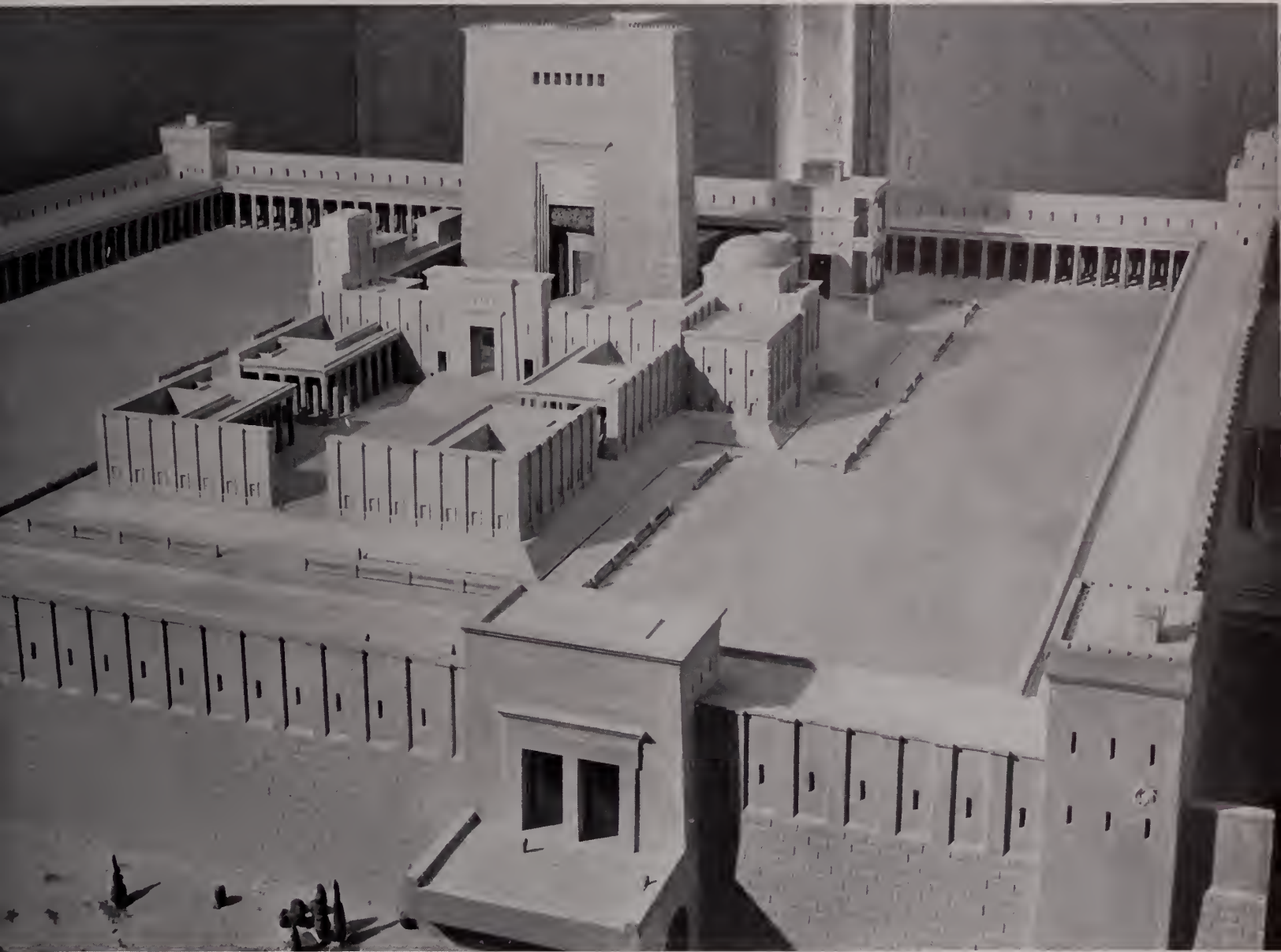
The MAIN WALL of the Hall of Health is covered by a mural and three sets of changing photographs showing the work of Hadassah in all fields of public health and social medicine. Before this wall stands a statue of a nurse holding a child.

On the LEFT WALL there is a chronological account of the development of Hadassah work in Palestine, culminating in a large model of the Rothschild-Hadassah-University Medical Center and the Hospital on Mount Scopus in Jerusalem.

The RIGHT WALL is devoted to portraying the work of the National Council of Palestine Jews and of the Sick Benefit organizations of Palestine labor.

See page 76, "A Chronicle of Service" by Rose Halprin.

THE TEMPLE OF SOLOMON



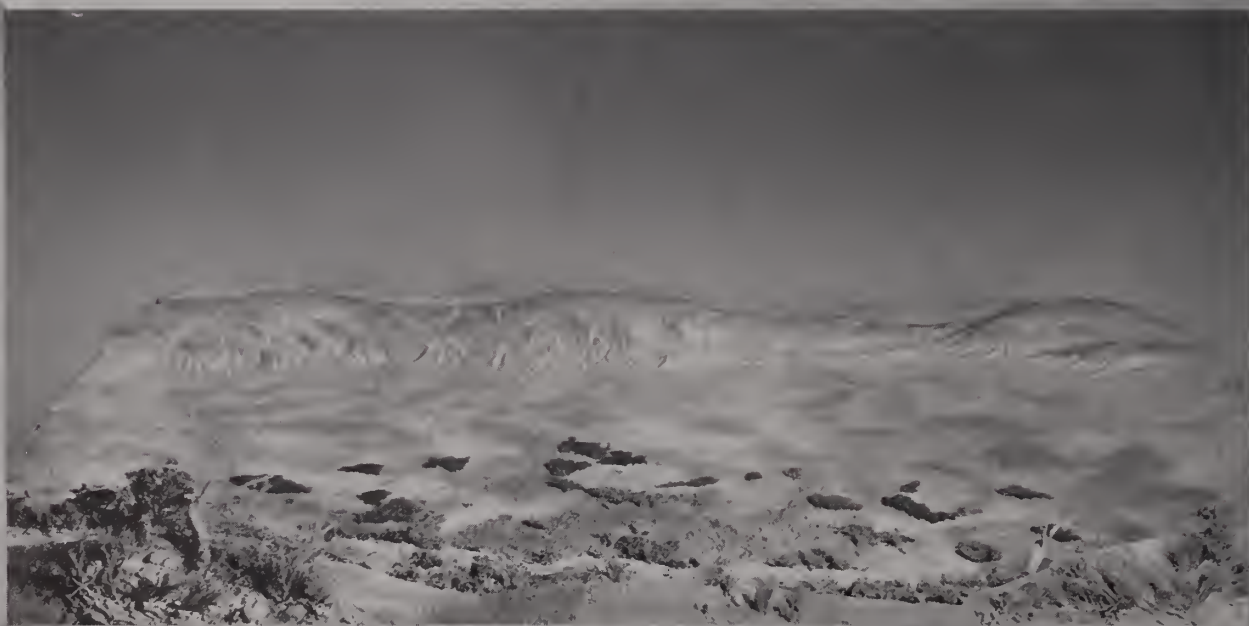
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Built by King Solomon in 970 B.C.E., the First Temple of the Jews at Jerusalem stood as the center of Jewish religious life for four centuries, until it was destroyed during the invasion of Palestine by King Nebuchadnezzar of Babylon in 586 B.C.E. The Temple Area on Mount Moriah, comprising nearly nineteen acres, included, in addition to the House of Worship itself, seminaries and storehouses and residences for the priests who officiated there, all surrounded by thick walls and guarded by four watch-towers. The building of the Temple took seven years, 183,300 workmen having been employed in its construction. Its reconstruction in the model shown in the "Holy Land of Yesterday and Tomorrow" section of the Jewish Palestine Pavilion—the first authentic reproduction of this holy site of Jewish antiquity—is the work of the Reverend Jacob Jehuda of Jerusalem, who gave to this task fourteen years of exhaustive research followed by six years of actual construction labor.



• HAIFA BEFORE DEVELOPMENT •

This wing of the Jewish Palestine Pavilion is reserved for a dioramic exhibit showing a number of the historic sites of the Holy Land and the transformation that the Jewish work of upbuilding has brought about in some of the country's most famous scenes. At the end of the dimly lit hall is a glowing stylized map of Palestine, painted on glass illuminated from behind, and representing places of historic interest in the manner of the cartographers of the Middle Ages. Before this wall stands the large model of the Temple of Solomon described on Page 49.



• EMEK JEZREEL YESTERDAY •



• HAIFA OF TODAY •

The noted sites portrayed here in stationary dioramas are: The Dead Sea as seen from the Jericho Road, reproducing the picturesque wildness of the hills surrounding the place where ancient Sodom once stood, and showing, in the background, the modern chemical works of Palestine Potash, Ltd., where valuable salts are extracted from the briny waters; the old city of Tiberias on the shore of the Sea of Galilee, with the tomb of the great medieval philosopher Maimonides in the foreground, and featuring Capernaum, where Jesus preached after leaving Nazareth;



• EMEK JEZREEL OF TODAY •



• TEL AVIV • 1909 •

and the Holy City of Jerusalem, where the ancient blends with the modern—the famous Tower of David on the left, the Church of the Holy Sepulchre and the Islamic shrine of the Dome of the Rock in the center, and in the background the Mount of Olives as well as Mount Scopus, where stand the modern structures of the Hebrew University, the new Medical College and the Rockefeller Museum.

Represented in the dynamic dioramas in this hall are three outstanding examples of reclamation:



• JERUSALEM •



• TEL AVIV • 1939 •

The rise of the great modern metropolis Tel Aviv on a stretch of scarcely habitable sandy beach; the change wrought in the Emek Jezreel (Plain of Esdraelon), for centuries a malaria-infested "Valley of Death," now a healthful and fruitful Vale of Plenty; and the development of the little fishing village of Haifa into a modern harbor city, the second largest port in the Levant. By a new optical device these panoramas, illustrating the achievements of the Jewish pioneers in Palestine, change before the visitor's eyes, one scene fading into the other to an accompaniment of muted music.



• TIBERIAS • The DEAD SEA •

The
FOUNTAINHEAD of CIVILIZATION

By THOMAS MANN



The Jewish Palestine Pavilion at the New York World's Fair presents a picture of the cultural and social constructive work of the Jews in Palestine, an undertaking for the success of which men of Christian birth can and must hope as deeply as does the Jew. That country, which we Christians too know as the Holy Land, is one of the fountainheads of Occidental civilization and religious life.

Today every thinking mind is occupied with the question of the destiny and the future of Western man. And it is natural that interest and feeling for the past, the sense of history and tradition, also revive and grow more vigorous. Our sympathy for the Jewish efforts in Palestine is a brotherly human sympathy, for in this work loyalty to tradition is united with loving concern for the future of humankind. The persecution and oppression which Jewry must suffer today leave quite unshaken my conviction that this race, in its mixture of spirituality and earthiness, will play an important—perhaps a decisive—part in the shaping of the future.

I like to think of the form of the Palestine Pavilion—not pretentious, but a modest building, executed in the ancient tradition of the Mediterranean lands, with a soothing patio-court reflecting the spirit of the East. On this spot an attempt is being made to recreate something of the fascination and spell which Palestine has for all of us.

I also like to think of the Palestine Pavilion as an oasis where the visitor to this wonderworld of the Fair will find a few moments of restful contemplation, a place where—after having viewed the miraculous achievements, the seven wonders of our machine age—he may ask himself a few questions about the inner meaning of civilization, the relationship of man to man, the brotherhood of mankind.



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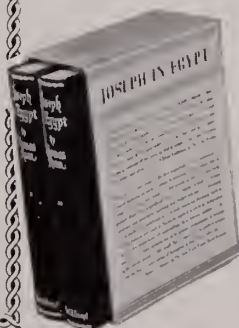
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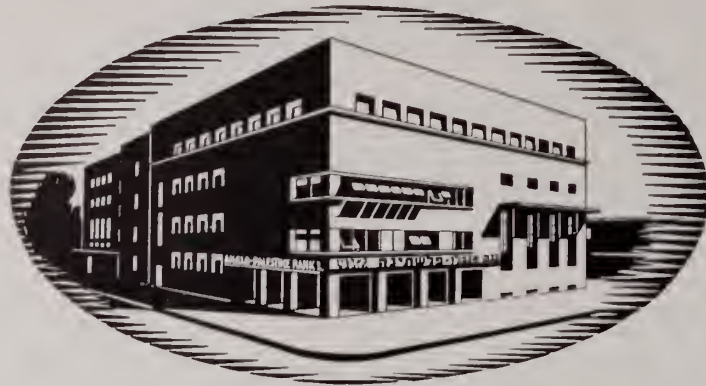
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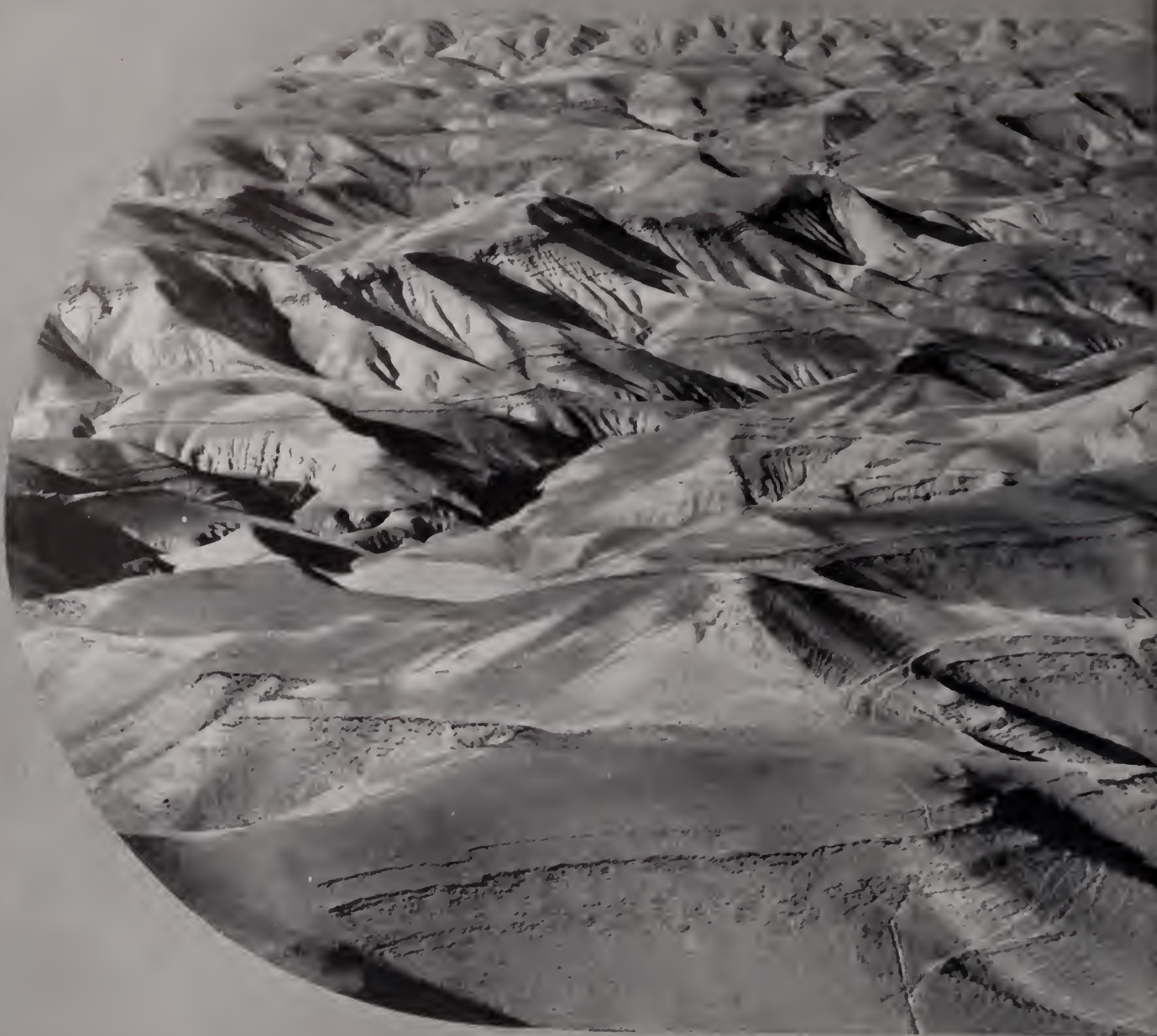
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Jew and Soil

REUNITED

Jewish National Fund, instrument of land redemption in Palestine: Its principles and achievements

By ISRAEL GOLDSTEIN

Before the coming of the first Jewish pioneers to Palestine wells and springs had been allowed to dry up, the land had been denuded of trees, nothing prevented the sand dunes from encroaching. Only malarial swamps flourished in that once fruitful country. To this desolation came the Chalutzim. They drained swamps, built roads, removed stones and rocks from the good earth. They sowed and reaped, fought disease and hostile neighbors, established a new homeland for themselves and their children. In this work of redemption the Jewish National Fund was the public instrument.



A SELF-EVIDENT proposition which is often forgotten is that there could never have arisen in Palestine a Jewish National Home if there had not been, deep-rooted in the Jewish people, a hunger for land and for labor on the land. No amount of propaganda and admonition can turn reluctant city dwellers into successful farmers unless a genuine impulse toward a life on the soil can be called into cooperation. If within the span of a generation a hundred thousand Jews, the backbone of the homeland in Palestine, have found their personal destiny in agriculture, abandoning the shop, the market-place and the factory for the field and the plough, the explanation is that an inner, spiritual need was at work, much more potent than external economic pressure.

Therefore the public instrument which is concerned with purchasing tracts of land in Palestine as the perpetual possession of the Jewish people, and with making them available for colonization, has aptly been named the Jewish National Fund. The original Hebrew name, *Keren Kayemeth le-Israel*, is even more descriptive: The Fund for the Endurance (or Maintenance) of Israel. When Zionism was a dream projected on the screen of the future, the emphasis on relationship to land gave the image its special character: Jews were to go to Palestine, but the Jewish settlement there was not to be a replica of the eternally landless Jewish communities of the exile. It was to be a normal, soil-bound, soil-nourished organism. In this alone could there be assurance of endurance or self-maintenance.



Certain personalities stand out in connection with the creation of the Jewish National Fund: notably Herman Schapira, a precursor of Herzl, the founder of modern Zionism, and later a collaborator with him. Characteristically enough, Schapira was neither a farmer nor the son of a farmer, but a professor of mathematics. He had been a rabbi, a factory worker, a merchant and a wandering student. His obsession with land was not the result of agricultural experience. The same is true of the mass of Jews who were won over at once to the principle of land redemption as the cornerstone of the new movement. That obsession was the expression of a passion long frustrated but never crushed: it was the old desire to till the soil, to make of it the natural basis of a national life; and it remained in the Jews in a state of suspended animation. The first opportunity to issue into action found it alert and prepared.

In the beginning of Zionist history the opportunities for actual land purchase and practical colonization were restricted. There was no Balfour Declaration, no Mandate, no growing recognition on the part of civilized and democratic nations that the Jewish people could no longer be allowed to continue in its state of homelessness. But even so co-operation in the Jewish National Fund extended into every corner of Jewish life. By pennies, by pfennige, by groschen, by centimes and piastres the contributions of the poor came in, to express the national character of the idea. But there was another inescapable feature attached to this response. Because it was national in character it incorporated the folk outlook on the social foundations of a Jewish homeland; the land to be placed at the disposal of pioneers by popular subscription should be *the eternal possession of the people*, never subject to profiteering and speculation, but leased to workers—and to no others—at a small rental, and remaining theirs as long as they labored on it.

In 1920, before mass colonization set in as the result of the great post-War expansion of the Jewish Homeland, the Jewish National Fund had purchased in Palestine areas totaling 20,000 dunams (about 5,000 acres). In 1939 the holdings had reached 436,000 dunams, and on them were settled 50,000 Jewish land workers, one-half of the total Jewish agricultural population of Palestine.

These figures are the dry condensation of a national epic. The instinctive wisdom of the people in launching a great popular land fund side by side with the general colonization fund has been vindicated on many counts. There were economic, political and psychological advantages of immense weight in the fundamental character of the Jewish National Fund and its manner of procedure. Only an institution like the Keren Kayemeth, to give it its popular Hebrew name, could have enabled settlers without capital to go through the training of the transformation, and to endure the first difficult years. The knowledge that their privations were a contribution not to private gain, but to the national capital, sustained them. Again, only a large land-purchasing institution was in a position to spread its investments over large areas, and therefore to institute large amelioration schemes without which the

neglected, swampy, malaria-ridden sections would have remained as uninhabitable for the Jews as they had been for the Arabs. Further, the principles of labor, of self-labor and of Jewish labor created maximum possibilities of employment.

Still another advantage, one of the most crucial, and one that was inaccessible to individual acquisition of farm lands, lay in the geographic plans of purchase. Area was added to area only after careful scrutiny of the effect on the *political* needs of the Jewish Homeland. Considerations of security, continuity of contact, proximity to Jewish urban settlements entered into the decisions of the elected governing board of the Keren Kayemeth. And the consequence has been that the agricultural areas of the Jewish Homeland have been integrated with the national needs.

These areas are still growing, are still expanding according to plan. The agitations of Arab politicians and the pressure of terrorists have not diminished the purchases. In 1938 the head of the Keren Kayemeth, Mr. Ussischkin, reported the addition of 35,000 dunams to its holdings. There are in prospect, in upper Galilee, purchasable holdings aggregating half a million dunams, equaling all the present possessions of the Keren Kayemeth, waiting for Jewish settlement when they have been purchased and prepared.

The activities of the Jewish National Fund have been so rounded out that from a land-purchasing agency it has become a great general instrument of colonization. The following five-point program gives a picture of the spirit of its enterprise:

First, to acquire the soil of Palestine as national and inalienable property; second, to carry on drainage work on land acquired; third, to re-afforest the country; fourth, to install modern water-supply systems in the colonies; and, fifth, to give the soil, under 49-year hereditary leases, to settlers as individuals or as collective bodies for cultivation.

This bare enumeration of functions needs much more elaboration than can be inserted here, if the full significance of the Keren Kayemeth is to be grasped. Only those acquainted with the ravages which time, neglect and conquests have wrought on the forests of Palestine can understand the meaning of the third point. Two and a half million trees have been planted, in several forests, on the denuded soil of Palestine. Hundreds of years ago the forests of Palestine, one of the most beautiful features of the country, were also one of its great economic assets, for they made a vast difference in the moisture capacity of the soil. Their disappearance struck a blow at the future of the country; their restitution—a Jewish enterprise—is a national act of primary importance. The fifth point, concerning the hereditary leasing of the land, embodies a social principle, and is at the same time a source of national growth. The land is not sold, the purchaser does not have to labor to pay for it. He enjoys the usufruct of the land, and after five years of cultivation merely returns an annual rent equivalent to between one and two per cent of the value of the area. At the end of every fifteen years there is a revaluation, and a readjustment of the small rent.

(Continued on page 139)

A STUDY IN CONTRASTS:

Above, TYPICAL ARAB VILLAGE
Below, TYPICAL JEWISH SETTLEMENT

THE story of Jewish agricultural settlement in Palestine may be said to have begun with the establishment, in 1870, of the Mikve Israel Agricultural Training School in the vicinity of Jaffa by Charles Netter, who had come to Palestine as the delegate of the Alliance Israelite Universelle. At that time it required more than ordinary vision to foresee the benefits which the establishment of an agricultural school would bring to the Jewish population. The total number of Jews in Palestine in 1870 did not exceed 30,000, and there was not a single farmer among them. The majority subsisted on charity, while a small minority drew its livelihood from petty artisanship and trade. Netter, however, took a long view.

a starting point for the first ventures in colonization.

In 1878 a group of Orthodox Jews from Jerusalem purchased a plot of land in Mulebes, to the north of Jaffa. Four years passed before they had gained a firm foothold in the fever-infested plain and laid the foundations of Petah Tikva settlement, which today has over 20,000 inhabitants and enjoys municipal status. The same year also saw another turning point in the history of Jewish colonization, for in 1882 a number of young Palestine-inspired people, or the "Biluim," as they came to be called, left their homes in Russia and Roumania under the influence of the "Chivat Zion" movement and came to Palestine, where they founded three agri-

of Jewish colonization." No Jew from Palestine who came to Paris found the Baron's door closed to him. He never tired of hearing news of his settlements, and gave his assistance without stint. For fifteen years, from 1885 to 1900, he directed the work himself through a staff of administrators in Palestine. He was not always fortunate in choosing assistants, and his good intentions were not always put into practice by his administrators, but during this period he was instrumental in creating most of what was accomplished in the field of agricultural settlement. Only a few settlements, such as Hedera and Rehoboth, were founded without his assistance by Jews from Palestine or from Eastern Europe.

In 1900 Edmond Rothschild turned the administration over to the Jewish Colonization Association and placed at its disposal funds for the maintenance of the existing and the establishment of new settlements. Although he no longer supervised the details of administration he remained in close contact with the work. New settlements founded by the JCA in Galilee differed from the older settlements founded by Baron Rothschild in that preference was given to the cultivation of cereals over the planting of vineyards. The change also affected the whole organization, which became less philanthropic and more directed toward making the settlements self-supporting and independent of financial assistance from outside.

A new chapter opened in 1905, when the Zionist Organization first entered the field of agricultural colonization. In this year the Jewish National Fund, which had been founded some years earlier by the Zionist Organization on the initiative of Professor Hermann Schapira, purchased several areas of land near the Sea of Galilee (Kinereth), as well as near Jaffa (Hulda and Ben Shemen). The actual work of settlement, however, did not begin before 1908, when the Zionist Organization, after lengthy disputes between "political" and "practical" Zionists, decided to undertake agricultural colonization in Palestine, notwithstanding the lack

From MIKVE TO HANITA Achievements and Prospects of Agricultural Settlement in Palestine . . .

By ARTHUR RUPPIN

He saw clearly that the Jews in Palestine would never emerge from their poverty-stricken condition unless they took up productive occupations, and agriculture in particular. He therefore entered into long and ultimately successful negotiations with the Turkish Government for the lease, for a period of 99 years, of 2,000 dunams of State land near Jaffa. There he established the school with funds provided by the Alliance Israelite Universelle, and there he was buried a few years later, while the school which he had founded was already fully established.

Although pupils were few at the beginning and difficulties many, the establishment of the school marked a turning point in the economic life of Palestine Jewry. Its activities gradually stimulated a growth of interest in agriculture, and at the same time it served as

cultural settlements: Rishon le-Zion, to the south of Jaffa; Zichron Yakob, midway between Jaffa and Haifa; and Rosh Pinah, in Galilee.

These settlers brought unlimited enthusiasm to the task, but scant means and even scantier experience; their enterprise was therefore in serious danger of failure, when help came unexpectedly, almost miraculously: the settlers had turned for assistance to Baron Edmond de Rothschild in Paris, and what he heard of their enthusiasm, their sacrifices and their way of life made so deep an impression upon him that he not only came to their help but from then on devoted his main energies to the task of Jewish agricultural settlement in Palestine.

Innumerable are the episodes which illustrate the close attachment to Palestine of this "father

of legal political recognition of its aims deemed indispensable by Herzl. The Zionist colonization movement which now started differed from the earlier ventures in this field in that it was based on the principle of self-labor: the settler was not to employ hired laborers but to work his plot himself. At the same time changes were introduced in the economic structure. Earlier plans had aimed at creating a type of gentleman-farmer or plantation owner who raised citrus fruit or wine, or alternatively the emphasis was placed on wheat growing. Zionist colonization by contrast aimed from the beginning at the development of mixed farming, comprising dairy farming as well as poultry raising, vegetable farming and orcharding. The first farm of this type was established in Kinereth. It was the beginning of Zionist colonization and the decisive turning-point in the history of Jewish colonization in Palestine. Gradually the principles of mixed farming and self-labor became firmly established, though constantly modified in practice.

Originally the Kinereth farm was administered by an agricultural expert, while the workers received fixed wages but had no share in the administration. The defect of this system was that it gave the workers no incentive to increase production and took all responsibility away from them. In 1909, therefore, a new experiment was introduced in the form of the *kvutza* or collective settlement. Under this arrangement the workers as a

group were settled on land belonging to the Jewish National Fund, at Daganiah, and a loan was granted them. The initial experiment was made with a group of seven workers; from these modest beginnings the great kibbutz-movement was destined to grow, which has contributed so much to the success of agricultural colonization.

During the War the settlements suffered, but none were destroyed. Immediately the War was over an important stimulus was given to colonization by the establishment of the Palestine Foundation Fund, devoted mainly to the development of agricultural settlement. Before the War no central fund existed for this purpose, and the cost of settlement was defrayed from a variety of sources. With the aid of the Foundation Fund it now became possible for the Zionist Organization to carry out settlement work on an impressive scale. How great the progress was between 1922 and 1936 may be gauged from the following figures which were recently published by the Statistical Department of the Jewish Agency:

	1922	1936
Number of agricultural settlements	75	203
Number of settlers.....	14,782	98,558
Area (in dunams).....	556,950	1,231,846
Citrus plantations (in dunams)	10,155	148,860

Since 1936 work has further progressed, notwithstanding

LOWER HANITA, WITH UPPER HANITA SHOWN IN INSERT





MIKVE ISRAEL AGRICULTURAL TRAINING SCHOOL

ing the Arab disturbances, and twenty new settlements have been established.

The scope of Jewish agricultural production in 1937 is reflected in the following figures:

Production of	
Eggs	38 million
Milk	32 million liters
Wheat	109,000 tons
Vegetables	10,500 tons
Potatoes	2,040 tons
Citrus fruit (1936-7 season)	6,742,000 cases (export)
Grapes	6,324 tons
Other fruit	3,500 tons

The aggregate value of Jewish agricultural production in 1937 was £P.3,791,000, compared with £P.1,280,000 in 1927, when the level of prices was higher.

The acceleration of growth since the end of the War becomes even more striking if we examine a particular district, for example, the Jordan valley in the neighborhood of Lake Tiberias. As mentioned before, the first Zionist settlement was founded here at Kinereth in 1909; the first settlers numbered 25. Today the district contains nine large kvutsoth, or collective settlements, with a population of 2,500, or one hundred times the number of settlers in 1909.

The Jewish settlements today supply a large share of the total Jewish consumption of agricultural products. Rapid as has been their recent growth, their output can still be vastly increased, for a considerable proportion of locally consumed foodstuffs is still imported from abroad. The immediate task is to replace these imports by home-grown products. Here agricultural colonization still has a wide field open to it. During the past few years agriculture has been placed on a broader and firmer basis through the discovery, with the aid of new and improved methods, of new sources of irrigation whose magnitude has exceeded all expectations.

Chief among the assets of Jewish colonization in Palestine remains the enthusiastic devotion to work of the settlers. With the valuable experience gained through a long process of trial and error it is far easier today than at the beginning to translate these human qualities into concrete practical results. Jewish colonization in Palestine can look back with pride on the past thirty years. Its achievements have attracted the growing attention of colonization experts in all parts of the world. Its further development, based on the experiences of the past thirty years, should progress far beyond the stage at present reached and raise agriculture to the place which it must occupy in order to give the Palestine Jewish community a stable and healthy economic foundation.

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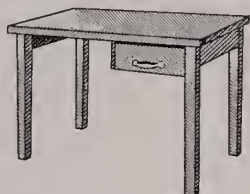
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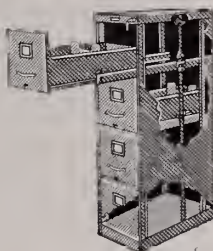
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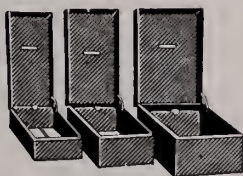
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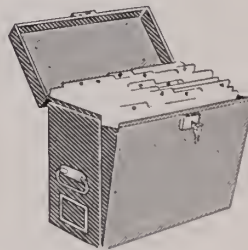
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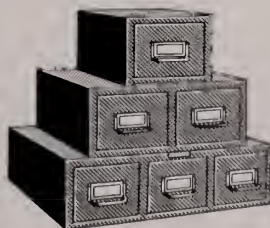
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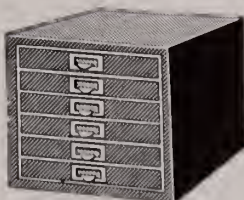
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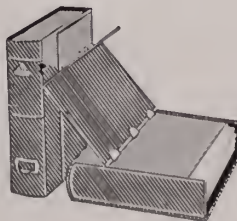
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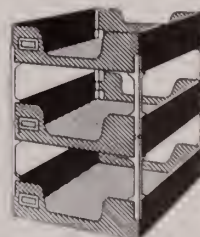
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NEW SOCIAL PATTERN

THE great inner force which brought men and women from the Jewries of Eastern Europe to the undeveloped Palestine of pre-War days to work on the land and to redeem it for their people by their labor—that force was bound to give birth to something new. They were the vanguard of a great army of pioneers, inspired by a sense of dedication to a transfiguring cause in the name of which they would rebuild and at the same time themselves be rebuilt by the creation of a community based on social justice, equality and mutual responsibility. So it was that the communal settlements were first conceived, and with time and experience have become crystallized into a synthetic social form. So, too, cooperative undertakings of all kinds have become an integral part of the economic structure of the country.

All manner of undertakings which in most other countries are run by private enterprise are, in Palestine, run as cooperatives. In addition to important country-wide consumers' wholesale and marketing cooperative societies to serve all the labor settlements and cooperative groups in the towns and other centers, there are many producers' cooperatives, which manufacture anything from boxes and boots to bread and building materials. Where you would expect privately-owned companies run for private profit, you have a large number of concerns within the framework of a capitalist economy which are cooperatively owned and cooperatively worked, and whose profits are cooperatively shared.

The Tel Aviv municipal bus service, like similar intra-urban services in Haifa and Jerusalem, is a cooperative company formed by a group of men who both drive the buses and are responsible for the running of the company. All have invested a certain amount of capital and all receive an equal wage fixed in accordance with the level of the takings. This is the general plan on which all Jewish (and some Arab) road passenger transport services are run, every one of them being cooperative. Goods transport is also, to a large extent, organized on a cooperative basis and is coordinated through a central board which fixes tariffs and eliminates the possibility of undercutting and competition.

But it is in the sphere of agriculture that there is a hundred per cent cooperation. (Even in the privately-owned plantation colonies the orange-growers export their fruit through special citrus cooperatives.) In the agricultural labor settlements the cooperative idea is interpreted economically and socially in its most comprehensive form. The labor settlements take two forms: (1) the cooperative small-holders' group (Hebrew: *Moshav Ovdim*) where the family is the basic unit and the farms, identical in acreage, are worked without hired labor; and (2) the communal group (Hebrew: *Kibbutz* or *Kvutza*), where the estate, economy, education and social services are

run by the group communally for all its members. In both forms of labor settlements

the buying of seed, agricultural equipment, etc., and all marketing of produce is done cooperatively through appropriate organizations.

Like the European guilds of the Middle Ages, the labor settlements, whose cornerstone is cooperation and mutual assistance, cannot be regarded merely as economic units. That same spirit which binds them together for cooperative economic purposes is the inspiration of their whole system of living. Particularly is this true of the communal settlements, which are the nuclei of a social structure which implements cooperation in every sphere. Here the pooling of initial assets is complete, all members discarding individual ownership and jointly developing the common stock. The work is apportioned equally to all (allowing for the demands for specialized needs), and no wages are paid. (In cases where a member works outside the communal group economy his wages are paid to the group). Profits from the group enterprises are used for the improvement of the group's amenities and economic status. But the complete equality of all members of communal groups makes of them the symbol of a new form of living—the sign-post finger pointing out the way.

The men and women who voluntarily discarded personal property and the individualist life in favor of group living are indeed pioneers. The pattern of their lives colors the new social fabric. But they are pioneers in yet another sense; for they it is who hurry to undertake new and difficult tasks which are made essential by the process of the establishment of the Jewish people in Palestine. So, twenty years ago, they drained malarial swamps and turned them into fertile fields; so, today, they have formed the spearhead of the workers employed by the Palestine Potash Company under naturally gruelling conditions at the Southern end of the Dead Sea, where the climate is sub-tropical; so, also, it is this human material which has established the "out-post" colonies in the face of isolation and certain danger.

The constancy of purpose which makes men volunteer for the most difficult tasks without reward, because the tasks themselves symbolize and embody certain ideals—this is the key to the new Palestine, the kernel of an extensively socialized community within the shell of a social structure which is basically similar to that of most other Western countries.

The labor settlements, the readiness to "conquer" new fields of labor and the desire for cooperative associations—all these are inspired by the same sense of community advantage and solidarity which is so much felt in Palestine. In times of difficulty mutual responsibility is particularly strongly felt. So you have in Palestine a unique method of combating unemployment whereby the body of employed workers contributes to an Unemployment Fund which, by

(Continued on page 131)



NAHALAL

KFAR YEHEZKIEL

PLANNING



NOWHERE does a span of ten miles provide greater contrasts in the techniques of the world's oldest activity, the making of human shelter, than along the broad sweep of Haifa-Acre Bay. Crusader buildings jostle palaces of Ottoman pashas. From the height of Carmel austere houses reflecting the newest in modern architecture glimpse down on Bedouin goat-hair tents whose style was venerable in the days of Moses. Five miles lie between the two, and five thousand years. Though not to the same extent in all parts of the land, such contrast in habitations is a keynote of Palestine.

To the old diversity the multiformity of post-War immigration brought new confusion. Because a Jew from Samarkand builds differently than one who comes from New York, an anarchy of styles sprang up. Foreign influences were introduced, unrelated to either climatic conditions or the cultural temper of the land.

With the onrush of immigration calling for more and more housing, circumstances pressed ahead of plans. Public opinion was deeply concerned over the housing problem but largely indifferent to the way it was being solved. Even the authorities all too frequently turned a blind eye on infractions of minimum town-planning regulations concerning height and light, frontages and built-on areas.

In the rural sphere, where growth was less feverish, time and space more ample, the situation was somewhat better. Most of the post-war settlements, moreover, were established by a central agency, the Zionist Organization, which could—and did—adopt systematic planning of villages, and ensured its execution.

around a central axis, the backbone of the settlement, in the center of which was the farmyard. Farm buildings were completely separated from household buildings, but all were organically bound together. The dining hall, usually the social and cultural nerve-center of the *kvutza*, was set between the farmyard and the living quarters.

There are 233 Jewish agricultural villages in Palestine, 190 of them the product of the post-War years. Through the watchfulness of the Zionist authorities and of semi-public and private settlement and credit institutions, such as the Palestine Jewish Colonization Association, Palestine Economic Corporation and Rural and Suburban Settlement Company, almost all the newer villages are wholly or largely planned in advance. So in them, at least, natural dignity and human contentment have a solid material base.

In probably no other city in the world, proportionately, have such vast sums from charitable sources been spent on combating housing distress as in Jerusalem. But because these expenditures lacked expert guidance the slum problem has been intensified, the task of the town-planner rendered more difficult. In recent years a comprehensive town plan was adopted and provision made for a primary need, more open space. But civilized living in Jerusalem has much leeway to make up.

Nor are all the more recent buildings worthy of its natural beauty, dignity and associations. Yet many of the houses in the suburbs and a number of the public buildings are models of simple-lined beauty and dignity—qualities not difficult to attain by use of the mag-

A CIVILIZATION By HARRY LEVIN

The Valley of Jezreel, in 1921, was the first scene of successful large-scale planning. The planner, Richard Kaufmann, began with the building of a groundwork of such vital considerations as economic principles, health, security and communications. But in the structure reared on it the human factor was equally decisive. The new and composite Jewish peasant life in Palestine is different from peasant life in most other lands. The village must be different also; it must reflect the settler's desire for contact and cooperation with his neighbors and for a highly developed common cultural life.

The village that emerged, Nahalal, has become the standard type of the *moshav* (smallholder village). Laid out in a perfect circle, its economic and social life is focused in the center. Here, in a park, stands the village hall, which is also the theatre; around it are ranged the school, hospital, cooperative stores and other communal offices. Behind the ring of homesteads, in the segment of a greater circle concentric with the first, are the garden, vegetable patch, poultry-run and outhouses of each homestead. Beyond this again, like the spokes of an enormous wheel, stretch the actual farms.

The farmhouses are small. Few have more than two rooms, enclosed verandah, kitchen and bathroom. But each has a garden, planted with palms, rose-bushes and a variety of flowers. There is both privacy and flexibility, as well as an air of rural peace.

Geva and Ein Harod, the first planned *kvutzoth*, followed. The completely communal form of life here dictated the structure of the village. The whole was built

nificent pink and white stone that abounds in the nearby hills.

Tel Aviv, risen from the sand, is built principally of concrete and brick; and because of its phenomenal growth in under thirty years has more jerry-building and crudities than any other city in the country. But it is striving today toward a new urbanity, beginning to distinguish between dignity and gracelessness, between essentials and inessentials in comfort and decoration, and learning how best to fuse the essentials that remain.

Its vigorous municipal government ensures that new quarters exhibit better planning and more dignity than the old, and has itself evolved a number of ambitious town-planning schemes. Notable among these is a large new civic center that will contain not only the municipal building but also a theatre (already erected), a museum and a park, the whole encircled by wide boulevards and a central belt of trees. Another plan has been drawn up which may completely transform the neglected seashore. The scheme is to reclaim a long strip of land, 150 meters wide, from the sea and on it to provide an open space, a marine drive and promenade and an arcaded esplanade along which will stand hotels, a shopping center and places of entertainment. The cost will be \$15,000,000. But in normal times that is not beyond either the enterprise or the capacity of Tel Aviv. On the fringe of Tel Aviv, just beyond Jaffa, is Kiriath Avoda—Labor Town—an example of what can be done by organized mutual aid. It is one of the twelve urban (Continued on page 100)

K E R E N H A Y E S O D . . .

By HUGO HERRMANN

AMERICAN Jewry's participation in the reconstruction of the Jewish National Home has manifested itself in ever increasing support of the United Palestine Appeal, which combines the twin agencies of Palestine rebuilding—the Jewish National Fund and the Palestine Foundation Fund.

Through the instrumentality of the United Palestine Appeal the Jews of the United States have derived a clearer understanding of the basic importance of the national funds as the pillars of rebirth and revival for the ancient Jewish homeland in Palestine. The unification of the Jewish National Fund and the Palestine Foundation Fund in the United Palestine Appeal has a far deeper significance than the mere combination of two agencies concerned with the development of Palestine. Perhaps one of the greatest services that the United Palestine Appeal has performed is the forceful emphasis it has placed upon the need for greater solidarity, unity and planning in the forward progress of the Yishub. It has with dramatic effectiveness underlined the inter-relationship between the responsibilities of the Jewish National Fund and those of the Palestine Foundation Fund. It has stressed the fundamental needs of extending the purchase and reclamation of land and enlarging the scope of agricultural and economic development which are the respective spheres of activity of the Jewish National Fund and the Palestine Foundation Fund.

Especially in this crucial moment of decision for the future of the Jewish National Home is it of importance that the Jews of America give full recognition to the United Palestine Appeal, which combines within itself the rebuilding activities so vital to the further development of Palestine.

What has been achieved in Palestine in the past two decades represents a graphic record of the historic accomplishments of the Jewish National Fund

and the Palestine Foundation Fund. As the Yishub enters the third decade of the epic of Jewish national revival these two agencies are being called upon to assume greater tasks and greater responsibilities. The United Palestine Appeal will be the medium through which American Jewry will have the opportunity to share in increasing measure in the flowering of the Jewish National Home to which so many hundreds of thousands of our less fortunate fellow Jews in European lands look for salvation and revival.

One of the peculiarities of the building of the Jewish Homeland—unique perhaps in the history of colonization—is that it had to be begun by amateurs who in time became experts through the very process of building. This applies not only to the directors of the activities on the soil and in the cities of Palestine. It is equally true of those who founded the movement for the rehabilitation of the land, and created, throughout the Jewries of the world, the instruments for giving it effect.

When a free and independent nation takes up a colonization program for its surplus population it does not have to go out and collect funds. It has a treasury, replenished by taxation, for that purpose as for others. The Jews, nowhere independent, and seldom free, had first to learn how to create a volunteer treasury department: like their forefathers in Egypt they had to make bricks without straw, that is, create funds without being able to impose taxes. While Jews in Palestine were learning how to plough, build houses, lay roads, organize communities, Jews everywhere else were learning the intricacies of the management of a Treasury.

The greatest difficulty encountered was not lack of generosity among Jews: Jews have a well-merited reputation for openhandedness. It was the absence
(Continued on page 139)

ANGLO-PALESTINE BANK IN TEL AVIV



JEWISH AGENCY





A people without a government organizes a Treasury Department.

• PALESTINE FOUNDATION FUND

BUILDINGS IN JERUSALEM

TYPICAL SCHOOL HOUSE





Guarding

THE YISHUB

TWELVE "BATTALIONS" OF JEWS NOW SERVING ON ARDUOUS AND DANGEROUS DUTY

There are at present about 11,000 Jews (equivalent to twelve battalions in the British Army) serving in various defense forces in Palestine. Of these, 6,000 bear firearms, while the rest are Reserve Militia. Three thousand men are on the Government pay-roll, while 9,000 are paid by private organizations or are voluntary special constables, guards and watchmen. These latter do duty by night in towns and villages, military camps, outside public buildings, along the railway line, and on patrols.

It is interesting to note the various categories in which these young Jews are serving. Early last year, the Government created a special force of 450 Jewish supernumerary constables to guard the railway line from Lydda to Haifa. They were placed on duty in watch-towers, armored coaches and sandbagged posts, and guarded twenty-three points in Arab districts. Some also joined the Army as mobile units to patrol the railway line. In July and August, when the Arab terror was intensified and the Government began to disarm the Arab police and ghaffirm, nearly 1,000 Jews were recruited as paid supernumeraries and charged with the protection of the water pipe-line to Jerusalem and many other important points.

Similar units of defenders were established at Haifa for the defense of the town and the surrounding district; and several hundred civilians, known as Special Police, were sworn in to guard the suburbs in Haifa, Tel Aviv and Jerusalem. The Army also enrolled some 200 men as auxiliary guards to work with battalions camped in fourteen Arab towns and villages, and these men participate in all Army operations.

Perhaps the most courageous of these units are the "night squads" in the Emek, which are composed of supernumerary constables skilled in military tactics, who assist the Army in night operations such as counter-ambushes and protecting the pipe-line. There are about 100 Jewish watchmen in these squads, of whom fifty are active, and they have already performed deeds of the greatest daring. As small groups they have frequently fought large armed Arab

gangs without waiting for assistance, and carry out other equally arduous duties under most trying conditions.

The organization of the supernumerary police was overhauled in April, 1938, when sixty sergeants and 241 corporals, corresponding to the number of defense posts in the country, were appointed. They were equipped with a first-aid squad, and the ten mobile squads used small, fast lorries and armored cars. A British police officer was appointed for each district to supervise the force, to act as paymaster, issue uniforms, swear in recruits, superintend the exchange and repair of rifles, issue ammunition and stores, and perform other supervisory duties. There are five such officers, who are assisted by Jewish clerical personnel.

The young Jewish defenders are trained by British police and military personnel, the training course lasting a month; a special library has been established, and there are Hebrew textbooks for all branches of manual training.

"They shall not pass" is the slogan of these Jewish sentries as they stand guard on watch-towers, on the highway or in open fields.





A Chronicle of Service

by

ROSE HALPRIN

TWENTY-SEVEN years ago, on one of the large European liners pulling out of New York harbor, two young American trained nurses were bound for far-away Jerusalem, where they planned to start Hadassah's program for district nursing, maternity and eye work.

Five years later, when almost four years of war had devastated Palestine and ravaged its population, a second contingent left New York—the Zionist Medical Unit organized by Hadassah and consisting of forty-four doctors, nurses, dentists and sanitation experts. It had taken a year and a half to assemble the Unit and the medical supplies. Silently, almost stealthily, the ship, camouflaged against the perils of war, left the harbor. None of the customary bustle marked its departure, since secrecy had to be preserved for greater safety.

One of the young Palestinian girls who served as a practical nurse in Jerusalem during the War, and who eventually was graduated from Hadassah's first class of nurses, later recounted the story of how the news of the Unit's arrival percolated through the suffering community and of the rejoicing as the word was passed: "American doctors and nurses have arrived. Help has come."

Hospitals and clinics were established in quick succession in the main cities of Palestine. In Jerusalem and Safad the old Rothschild Hospitals were taken over by Hadassah. A Nurses' Training School was opened in Jerusalem. Anti-trachoma work was instituted to fight the ravages of this dreadful eye disease of the Near East. Maternity services, pre-natal and post-natal medical care were organized to combat the excessively high infant mortality which flourished in the fertile ground of superstitious practices and Oriental fatalism.

Then came peace and the conversion of the Zionist Unit into the Hadassah Medical Organization. The issuance of the Balfour Declaration and the establishment of a British Mandate over Palestine quickened mass immigration into the Land. Jewish workers began to break stones, build roads, drain swamps, plant eucalyptus trees and sow a soil long neglected. As the vanguard of Jewish labor moved forward, the Hadassah nurse and doctor went

with them. Typhus, typhoid and malaria were fought and largely conquered, sanitation safeguarded, food and water supervised.

Gradually the forces of order were established and a civil administration took over the Government of Palestine from the temporary Military Commission. Hadassah's tactics changed as the young Jewish community grew in numbers and strength, and as Government assumed responsibility for sanitation and epidemic precautions. Its defensive medical strategy was reinforced by offensive methods. A country-wide system of preventive health work was established. Twenty-six infant welfare stations throughout the land began to teach mothers the essentials of infant care. From 131 deaths per 1,000 Jewish infants in 1925, the figure was reduced to 57 per 1,000 in 1938. The Hadassah nurse who, in the early days, had to knock vainly at doors which remained shut for fear of the evil eye and because of deep-rooted resistance to new-fangled ideas of health, found them opened willingly as the community learned that the Hadassah "sister" brought health and healing.

A modern system of school hygiene was developed which today supervises approximately 58,000 children in the

Jewish schools. Favus, a disease which affected more than 68 per cent of the school children, was completely eradicated. In schools and district clinics, children and whole families came daily to receive the eye treatments which meant the blessed gift of sight retained. Into the isolated villages and agricultural settlements went the circuit ophthalmologist and eye nurses—on donkey, on horseback, in carts or on foot. The work was continuous, often heroic, and today Hadassah can point to a reduction in trachoma from 34 per cent in 1918 to 4 per cent in 1938.

Anti-tuberculosis work was organized and the first tuberculosis hospital—the only one in the country—was opened in Safad. Cooperating with the local Anti-Tuberculosis League, Hadassah established tuberculosis clinics, prophylactic work and district nursing.

Successive waves of immigration brought Western Jews eager to cooperate with nurse and doctor. Health insurance groups were organized, which adopted the standards of Hadassah's work and eventually assumed a large part of the responsibility for health services as the community grew from 50,000 to more than 400,000 in the space of two decades.

A rapidly expanding community, the dynamic forces of a pulsating development drew Hadassah out of the confines of its health program. Its work for children and youth was broadened from the purely medical, to comprise a wider program for child welfare

activities. Hadassah organized luncheons in the schools and introduced the teaching of nutrition and dietetics. With a fund left by Mrs. Bertha Guggenheimer it opened the first playground in Palestine and expanded the recreational activity to include both urban and rural districts. Two Health Centers in Jerusalem and Tel Aviv, erected for Hadassah by the late Nathan Strauss, became the hub from which health education was disseminated to the community. In the Jerusalem Center the first dental clinic for children and the first orthopedic classes were opened.

As the Zionist reality became the pivotal point in the hopes of thousands and tens of thousands of Jews scattered throughout the world, and the national renaissance took form and shape, Hadassah was urged to provide ever expanding services. In those years of rapid development it could not pause to gather reserves for building or afford the luxury of allocating funds to house its projects in modern, up-to-date institutions. Only as the Palestine community was able to assume responsibility for certain of its health institutions did Hadassah feel free to undertake a building program.

For many years, together with the American Jewish Physicians Committee, it had been planning the erection of a medical center in Jerusalem. In the spring of 1935 the first cornerstone was laid. In the fall of 1936 building was begun. Throughout three years of disorders, during periods when the

roads were unsafe, when the stone quarries on the outskirts of Jerusalem were exposed to constant danger, hundreds of Jewish workers stood at their posts, quarrying, excavating and building. Close to six hundred workers were directly and indirectly employed for three years in connection with the work of construction and equipment.

Today the three units of the Hadassah-University Medical Center stand complete: the imposing Rothschild-Hadassah-University Hospital, the Henrietta Szold School of Nursing and the Nathan Ratnoff building for the Medical School. The hill on which they stand represents the historical continuity of the present-day Jewish renaissance with Israel's past. From this hill Titus destroyed ancient Jerusalem, and on this hill the modern Jew, Phoenix-like, has raised again the standard of his culture and his ideals. The buildings of the new Medical Center stand as a concrete symbol of the dramatic achievement of Hadassah, which brought modern health standards to an ancient, long neglected land — an achievement which, within the short space of twenty-five years, has so changed the character of life in Palestine that it is already difficult to recall that malaria, typhus, trachoma and cholera overran the land only two decades ago.

With the opening of the new Rothschild-Hadassah-University Hospital affiliated with the Hebrew University,

Statue symbolizing health on exhibit in Pavilion

(Continued on page 110)



IN THE FOREGROUND, MEDICAL CENTER UNDER CONSTRUCTION





The JEWISH WONDER CITY



An aerial photograph of Tel Aviv, showing a dense urban landscape with a grid-like street pattern. The city extends from the coast towards the interior, with a river visible on the left side. A large white circle is superimposed on the left side of the image, containing text.

By ISRAEL ROKACH

WHEN the World's Fair opens in New York it will be thirty years since the founding of the city of Tel Aviv. Therefore it would be fitting at this jubilee to make a resumé of the history of this first all-Jewish city, around which have been woven many legends, capturing the hearts and imaginations of myriads of people in all parts of the world. Indeed, the creation known as Tel Aviv is nothing short of a miracle.

Little more than three decades ago the Jewish children who were living in the Arab town of Jaffa used to wander to the adjacent sand dunes in search of adventure. It was on these sand dunes—desolate wasteland bordering on the Mediterranean Sea—that the foundation for the first house in Tel Aviv was laid. Since that time the city has passed through the vicissitudes of a world war; three internal uprisings of the Arab population in Palestine; and recurrent waves of immigration. Yet on its thirtieth birthday this city, one of the youngest in the world, is recognized as one of the economic, industrial and cultural centers of the entire Middle East.

It was just after the World War that the city was given the Hebrew name Tel Aviv (Hill of Spring). Fifteen years ago it was still a minor township with a population of 15,000. Today the town-planning area extends over 11,000 dunams. There is a population of 175,000. Owing to its port, it has superseded Jaffa as the gateway to Zion and has already welcomed tens of thousands to its shores. It has a symphony orchestra of 75 members. It has a museum, a zoo, three theatrical repertory companies, 57 periodicals, seven public libraries. There are 30,000 children attending schools, about half of them receiving instruction in the thirty municipal schools. It is the sole city in the Middle East which is equipped to give free education to every child in the city and immediate suburbs. There are about three thousand factories and workshops, with an annual output worth \$17,059,200. The municipal bus service carries some 34,179,000 passengers on the 14 urban lines. In the current year, 1938-39, the Tel Aviv budget



Thirty Years Ago . . . Sand Dunes

will exceed the two million mark, with a revenue estimated at \$2,659,485 and an expenditure of \$2,613,285.

The romance, the adventure, the hardships and the challenge of creating a city and industrial center from wasteland can best be understood by Americans, who were themselves pioneers such a short while ago. It is not many years since Tel Aviv was compared to Western American towns during the hardy "covered wagon" era. Also, our Asiatic metropolis has inherited the name applied to America at the end of the nineteenth century—"the melting pot"; Chinese, Indian, and Abyssinian Jews can be found among the representatives of all nations who comprise our cosmopolitan population.

The founders of Tel Aviv in 1909 numbered sixty people. Their little settlement was regarded as a residential suburb of Jaffa. In fact, it was called Schunat Ahuzat Bayit (Householders' Quarter). Industrial life centered about Jaffa and her port, which was the commercial key to the country. Development of the new Jewish suburb was slow, and at the outbreak of the World War the population was forced to evacuate. During the time that they were exiled from Jaffa it was

feared that Schunat Ahuzat Bayit would be wiped off the map completely.

At the close of the war and with the British occupation of the country, however, an era of growth and development began. In 1921, after the first Arab uprising during British rule, official status was granted to this quarter. It was allowed a local government, led by an elected council invested with power to impose taxes for municipal services to the inhabitants. This was the first time that a Jewish territorial unit had been granted to those who were returning to revive the ancient land of their forefathers. It was an occasion for great rejoicing. Meir Dizengoff became the head of this newly created Jewish municipality and remained its mayor until his death a few years ago. His untiring energy, foresight and boundless love for the city and its population earned for him the name "Father of Tel Aviv." Before his death he was privileged to see his most cherished dream realized—the opening of the Port of Tel Aviv. This was, indeed, the last public function he attended; he came to the shore from his sick bed to see the first bag of cement unloaded in the port which again joined the people of Israel with the sea.

From 1921, when Tel Aviv was dignified with a Council and a name, it began to grow as a commercial and residential center. Each wave of persecution throughout the world had its immediate echo in Tel Aviv, which became a haven for Jews fleeing from the hand of the oppressor. In 1924 the Polish immigrants came here as a result of Grabskay's outrages. The terrible persecution in Yemen brought the Yemenite Jews. In 1933 the Germans, fleeing Hitler, began to arrive. Today the Austrians, Czechoslovakians and Italians fleeing from Mussolini mingle in the crowds of Tel Aviv.

Despite the fact that Tel Aviv absorbed into itself Jews coming from all ends of the earth, speaking all languages of the world, and bringing with them widely diversified cultures and habits, Tel Aviv succeeded in retaining her essentially Hebrew character. The city is Hebrew not only in its official institutions, but in all its external manifestations and manners. As a city, Tel Aviv observes the Sabbath and the Jewish holidays. Hebrew is the only language of the schools, theatre and press.

Before the World War, and even afterward, the tendency of the Jews was to set up their residences in Tel Aviv but to conduct their commerce in Jaffa. Indeed, their most important business dealings were with their Arab neighbors, who comprised the overwhelming majority of the population in this vicinity. All export and import passed through the Jaffa port, which was operated and controlled by Arab boatmen, workers and officials. The Jews made use of it solely as merchants. Then came the bloody riots of 1921, which forced upon the Jews the realization that they could not continue to exist unless they took their safety into consideration. After the riots there was some movement of commercial enterprises from Jaffa to Tel Aviv. The hazardous situation was re-emphasized with the outbreak of the 1929 riots, after which there was a wholesale transfer of Jewish business from Jaffa to Tel Aviv. This lent great impetus to the commercial development of the newer city. The last uprising completely severed the neighbor

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PORT OF TEL AVIV



Perhaps the greatest achievement in the last decade of Palestine reconstruction, the Port of Tel Aviv is situated North of the all-Jewish metropolis, on a site which three years ago was a stretch of entirely undeveloped beach. It represents the answer of intrepid Jewish enterprise to the 1936 wave of terrorism, which made it impossible for Jews to use the port of neighboring Jaffa. Built by Jewish labor and with Jewish capital, this modern, fully equipped lighter harbor, opened to passenger traffic in April, 1938, has become a regular port of call for freight and passenger vessels. The ever closer contact with the outside world that the Port of Tel Aviv provides for Jewish Palestine establishes the city as the industrial and commercial center of the Southern section of the Holy Land.



Haifa

The fine bay which is one of Haifa's scenic beauties has since 1933, when the construction of Haifa Harbor was completed, made this city second only to Alexandria as an East Mediterranean port. A thriving mercantile and shipping center whose importance is enhanced by the fact that the Iraq oil pipeline has its terminal there, Haifa today bears little resemblance to the small Arab coast town it was fifty years ago, before the modern Jewish immigration brought it into the flow of Western life. Haifa is today one of the busiest hubs of Near Eastern trade.



By BERNARD FLEXNER

Site of Palestine Potash, Ltd., an enterprise in the development of which the P. E. C. has had a large share.



PALESTINE ECONOMIC CORPORATION

The economic development which has taken place in Palestine in the comparatively short period of eighteen years is one of the outstanding achievements of the post-War era. An important factor in making this development possible has been the work of the Palestine Economic Corporation.

The origins of this Corporation go back to 1921, when a small group of men under the leadership of Justice Louis D. Brandeis organized the Palestine Cooperative Company, Inc., as an instrument for carrying on a program of practical economic work for the rebuilding of Palestine. Two subsidiary Palestinian companies were immediately formed: A mortgage bank, and a cooperative bank in which three other institutions participated—the Economic Board for Palestine of London, the Jewish Colonization Association and the Joint Distribution Committee, which had been conducting relief activities in Palestine since the beginning of the World War. It was the Reconstruction Committee of the J.D.C. which

participated in the cooperative bank; it also reorganized a philanthropic loan fund into a bank, making small loans to workers, artisans and shopkeepers.

It seemed eminently logical and desirable that the activities of the two American groups should be merged and extended, so that the program envisaged by Mr. Justice Brandeis and his associates could be carried out. As Vice Chairman of the Reconstruction Committee and as a member of the Board of Directors of the Palestine Cooperative Company, the writer was able to bring the two groups together, and the merger was effected by the formation of the Palestine Economic Corporation early in 1926. The new corporation took over the assets and Palestine activities of the two organizations and proceeded to enlarge its capital.

The Palestine Economic Corporation is today the largest American company doing business in Palestine. At its inception, in 1926, its assets amounted to \$865,000; now they are in excess of (Continued on page 112)

MADE IN PALESTINE



THE NESHER CEMENT FACTORY AT HAIFA

By DOROTHY KAHN

RECENTLY the Kupat Ha-am Bank building was opened in Tel Aviv. It is one of the most attractive and modern office buildings in this part of the world. Every article used in its construction, from pipes to door hinges, was manufactured in Palestine.

Today a man can live entirely on "tozeret haaretz" (Made in Palestine) products. He can start life in a local-made perambulator. Later he can play with Palestine-made toys. Later he can obtain every variety of food—including buns wrapped in cellophane and sardines caught in the Lake of Galilee, and canned in Nathania. His shoes, his socks, his leather wallet, and even his woolen suit can be "tozeret haaretz." He can shave with a local-made razor. His umbrella for the rainy season; the body of his automobile; his matches, toothpaste, mirror, glue—all are made in the confines of Palestine. He treats his headaches and colds with local pills and lotions. He kills flies with local insect powder. And when old age creeps upon him, he substitutes for his own teeth a set made in Palestine.

According to the 1937 census of Jewish industry, there was a production of \$45,300,000, representing

an investment of \$63,500,000, and employing a personnel of 27,260 persons. Since 1922 Jewish industrial production multiplied eighteen times, the capital investment multiplied twenty times and the number of persons employed increased sixfold.

Before the War there were no manufacturing processes in Palestine apart from those for soap, wine and Hebron glass. The simple needs of the inhabitants were supplied by the local craftsmen, who carried on, in the footsteps of their ancestors, the art of weaving carpets, mats and cloth, of tanning and of pottery. The needs of the wealthier classes were imported. In 1914 there was one automobile in the entire country. One could not even purchase a proper loaf of bread. The diaries of pre-War travellers are filled with amusing accounts of how they prepared to come to Palestine, bringing from England such articles as tea, candles and sun glasses.

Like so much else in Palestine, industry is being revived by the Jews rather than established. In industry as in agriculture, the deplorable condition of the country was due to neglect rather than natural causes, for Palestine has many advantages as a manufacturing and exporting country. The an-

cients knew this and exploited it. Textiles were a flourishing industry; the dyes of Ludd and the fine linens of Beisan were renowned in ancient times. But after the country became a Turkish province in 1517, textiles were obtained from Damascus, Aleppo, Homs or Egypt. Before the War the textile industry was represented chiefly by one hosiery factory; the personnel consisted of the owner, and the capital invested was seventy-five dollars.

By 1924 the first feeble signs of industrialization could be seen and the enthusiastic population decided to establish a permanent "industrial museum" in Tel Aviv. Two rooms on Ahad Ha-am Street were designated for the purpose. With what pride the people flocked from all parts of the country to view their museum, which consisted chiefly of signs admonishing them to "Buy tozereth haaretz"! The articles which they could buy were chocolates, soap, wine, stockings of a peculiar shape, a few bits of distinctly bad furniture, and marble. A dozen years later the world's leading nations were displaying their wares at the Tel Aviv Levant Fair, and the Palestine section had no need to apologize to any of them.

The romance which surrounds the refructification of the soil in Palestine is well-known. The portrait of the Chaltz is recognized by all who are even slightly acquainted with the history of modern Palestine. Breaking rocks to plant vineyards and draining malarial swamps make a dramatic appeal. The romance which surrounds the establishing of industry is fully as dramatic, although less generally celebrated.

It is doubtful whether in any country in the world industry had to contend with such severe obstacles. It developed at a time of over-production and large-scale dumping throughout the world. It was neglected by the Government, and the "Trade Equality" clause of the Mandate was said to have turned Palestine into a "commercial Cinderella." The limited home market was already glutted with foreign produce. And, what is most important, there was no tradition for industry, nor were there any skilled or even trained workers to be obtained.

In the '90s, Meir Dizengoff, who later became the Mayor of Tel Aviv, came to Palestine from Paris, and established one of the first "modern" industries, a glass factory in Tantura. Here he lived and worked with Arabs, against unimaginable odds, until the undertaking gradually petered out. It was a few years later—about 1907—that the "Shemen" factory was established in Ben Shemen. At that time Ben Shemen (which is now a Children's Village) was a spot completely cut off from the world, no roads at all leading to it. Here, in the midst of Bedouin tribes, the first workers established what is now one of the large industries of the country.

In the early days, the water shortage affected factories as well as farms. If the donkey who conveyed the cans of water became stubborn on the way, the wheels of the factory sometimes were held up until his humor improved. Factories were being set up before there were any builders who knew how to construct a factory.

In 1937 there were 50,500 people—or 31 per cent of the earning population—engaged in industry, handicrafts and building. This is significant when it is taken into account that trade and the professions (which in the Diaspora claim the bulk of Jewry) occupy only 28 per cent of the earning population in Palestine. Another significant fact is that only 1.6 per cent were building workers in their countries of origin, as compared with 10.6 per cent in Palestine. This occupational change-over to more productive pursuits is in accordance with the basic idea of modern Palestine.

In 1937 there were 6,307 industrial enterprises in Palestine. This covers a wide range, from the large Ata textile works near Haifa, which looks like a miniature Manchester, to the small fac-

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MANUFACTURING FLOOR TILES



SILICATE BRICK FACTORY



TEXTILE MANUFACTURING WORKS



BISCUIT BAKERY PLANT



TO THE SEA IN

struction of a modern harbor at Haifa, Jewish engineers and town planners prepared maps which clearly indicated the future of Haifa as the leading port in the Eastern Mediterranean. Many a time in years gone by have such dreamers stood on the heights of Carmel overlooking Acre Bay and conjured up the visions of Herzl's Alt-Neuland, seeing in their mind's eye the spread of a mighty city throbbing with life, and (some said) even hearing the hum of traffic and the sirens of impatient shipping at the quay-sides of the Port-to-be.

These visions are now reality and officials spend their time on statistics dealing with the innumerable types of merchandise that pass through the harbor gates on every working day.

The sunless offices of Whitehall have also heard of this urge of the Jews of Palestine to go down to the sea in ships again. The cold official mind there has listened to the pleas for assistance and formal recognition of pioneering efforts carried through by men inspired by a single thought—to see Jewish ships manned by Jewish crews once more forging their way through the waters of the Mediterranean. In the face of immense difficulties and the derision of skeptics such men have already achieved much. One may now speak of Jewish sailors, mates, captains and marine engineers without fear of the cynics dismissing the subject as visionary, for such men are there, busy at their jobs.

The S.S. Tel Aviv, which was Jewish owned and manned by a Jewish crew, ran for many months on her itinerary between Europe and Haifa. The house-flags of the Palestine Maritime Lloyd and the Atid Navigation Company are to be seen regularly on their vessels at Haifa and Tel Aviv, and Jewish stevedores and lightermen have long been working in both these ports. Hundreds of young men have passed through the

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ON THE day following the announcement by the Palestine Government that permission would be granted for the unloading of cargo at Tel Aviv, an elderly bearded Jew was heard asking the way to the "Tel Aviv Port". Within six months both the question and the necessary answer had already passed into the realms of banality as the Tel Aviv Port did in fact—like so much else in Palestine—arise almost overnight.

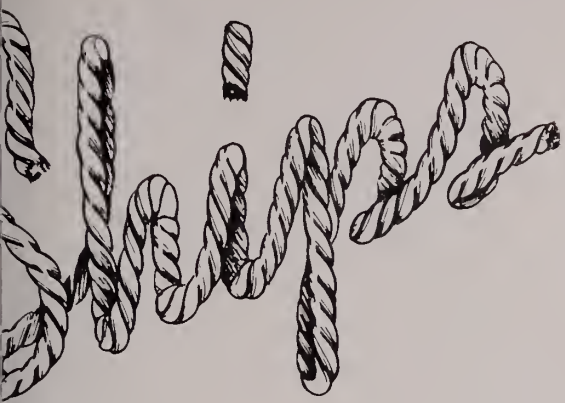
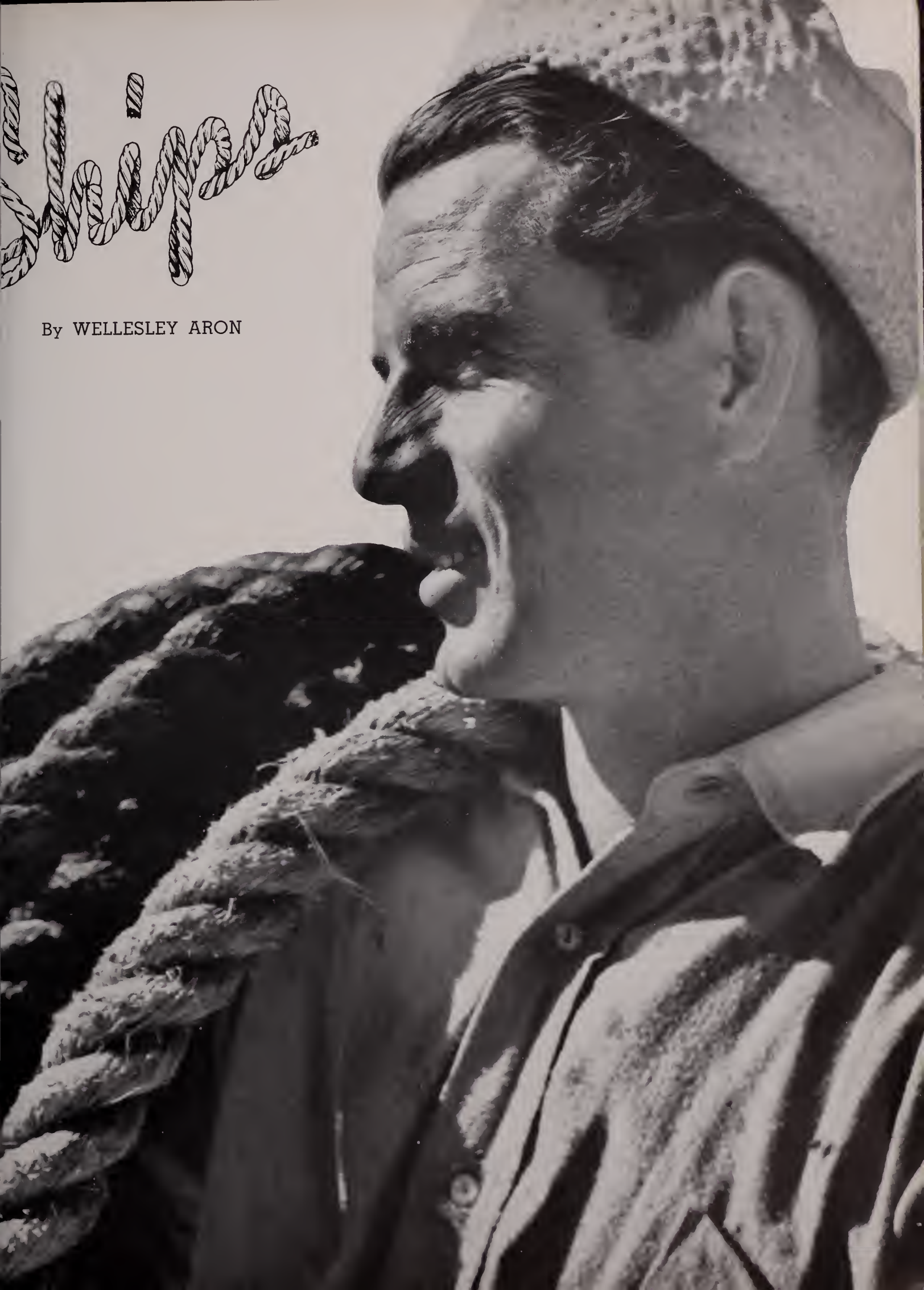
It is now well known that Jewish laborers engaged on the construction of the Jetty refused to take wages for their first day's work on what they regarded as a historic enterprise. The first goods unloaded at the Jetty were carried triumphantly through the streets of the city, and a sack of cement from this cargo was ceremoniously placed in the Tel Aviv Museum as a monument to the occasion.

Fifteen years ago, when the outskirts of Tel Aviv were still divided from the sea by sand dunes, boys were asking their teachers in the schools for information on ships and marine matters and dreaming of "life on the ocean wave".

On the banks of the River Yarkon, which then still was a good hour's walk from the town across sandy wastes, a handful of young men established themselves in huts with the object of becoming fishermen. The region was malaria-infested, and they suffered much as their prototypes in outlying agricultural settlements had suffered in the Emek and other parts of Palestine. Some of them dropped by the way, but others pursued their urge seawards, and today one of them at least is to be seen standing proudly at the helm of a motor launch which daily weaves its way in and out of the lighter traffic plying between the ships of many nations that visit the Port of Tel Aviv.

Years before the Government decided on the con-





By WELLESLEY ARON



THE CHILDREN'S CRUSADE

YOUTH ALIYAH THRILLING PAGE IN HISTORY OF MODERN PALESTINE

Within the last four and a half years more than three thousand girls and boys between the ages of fifteen and seventeen have been brought into Palestine from Germany, Austria, Poland, Roumania and Czechoslovakia. They are maintained for the first two years by funds collected in America and elsewhere. At the present time they are to be found in thirty-seven settlements, reaching, in modern geography, from Tel Hai to Beer Tuvia. The majority are farmers, and the rest have become a part of the life of the country in other ways, working as sailors, policemen, carpenters, nurses. A few of special talent are continuing higher education in music or painting. Only two per cent have left the country. Therefore, with three thousand young people completely adjusted to the country and its language, one has no hesitation in saying that this experiment has been an unequivocal success.

The rescue of these young people from European hells will be one of the most thrilling pages in the history of modern Palestine. Five years ago, when the advent of Hitler sounded the knell of German Jewry, it was realized that, come what may, at least a remnant of the young generation must be saved. There must be another "Children's Crusade" to the Holy Land.

It was decided that this should be a crusade to



the soil. The young people would be most securely rooted in the land if they worked it with their own hands. It was also decided to send the majority of them to collective settlements, which, by nature of their construction, would be best equipped to absorb them and to start them on the path to a new life.

At the outset the difficulties seemed overwhelming. Large sums of money had to be raised to finance the project. German parents had to be steeled to send their

children to an unknown life in an unknown country. The children had to be transplanted from urban, bourgeois homes to agricultural settlements whose ideological foundation was the abolishment of private money and possessions. Could this far-fetched dream be realized?

The wheels of the Youth Aliyah organization were set in motion in Palestine and Germany. Miss Henrietta Szold, whose experience with refugees dates back to the arrival at Ellis Island of the Kishineff victims, became the head of the movement. Agricultural training camps were established in Germany, although many could not wait and had to embark without the benefit of preparation. German parents courageously took leave of their children at the port of Hamburg, knowing that whatever

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HENRIETTA SZOLD telling Youth Aliyah group about the new life of religious and vocational freedom in the Jewish Homeland.





Hebrew Reborn

THE difference between a Jewish National Home and a place of refuge for Jews is not essentially political. It resides rather in the nature of the appeal made to vital folk forces. A place of refuge is built by men in whom the dominant motif is *flight from*: a national home by men in whom the dominant motif is *attraction toward*. The first enlists the bare instinct of self-preservation, and little besides; the second calls up ancient accumulations of will and energy, love of a tradition, a sense of group continuity, remembrance of past achievement, visions of the future. A remarkable paradox issues from this distinction: a national home is harder to build because the range of enterprises is wider; it is at the same time easier to build because the range of awakened energies is wider still.

Who would have thought that Jews, returning to Palestine, and confronted with the multiple exactions of sheer physical rehabilitation, would deliberately add to their difficulties the revival of the ancient Hebrew tongue, for so many centuries nothing more than the repository of religion and scholarship? And who, taking note of this curious resolve, would have foretold that its successful execution would increase rather than decrease the energies available for other enterprises? Such, however, has been the practical consequence; and perhaps no other phenomenon of Palestinian life better illustrates the moral power of the national impulse.

Pride in their cultural achievements invests the physical achievements of the Jews of Palestine with a larger meaning. They see themselves not as human debris, but as continuing collaborators in the world's civilization. They have reasonable grounds for the hope that their Palestine of the future will assume a place in the roster of the nations comparable with that which it won for itself in the past.

The revival of Hebrew, now definitely accomplished in Palestine, was one of the early objectives of the Zionist movement. The first stirrings were evident two and three generations ago in European Jewry. Writers whose names are slowly filtering through to world recognition (Chaim Nachman Bialik is the first of them, but he does not stand alone) found in Hebrew their only possible medium of expression. They, however, began their work when Hebrew was still the possession of the few, and those exclusively of the *intelligentsia*. Today, of the half million Jews in Palestine, some three hundred thousand regard Hebrew as the language of daily intercourse. Field, factory, workshop, school, kindergarten, university, playground, theatre and street are dominated by it. The daily press, the weekly and monthly periodicals, attest by their vitality both the fact of the resurrection of the language, and the need there was of it. Over and above these, there is the steady output of books, a large per-

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JERUSALEM

The Cradle



of Religion

Jerusalem is the Holy City not only of the Jewish nation but of all the three monotheistic religions which dominate the civilized world. But if for the other peoples its significance and sanctity derive from its illustrious past, for the Jewish people Jerusalem is not only a spiritual inspiration, but a cherished material possession, a permanent national holding, linking together the generations of the past with the generations of the future. All the humanitarian, religious and cultural values which Jerusalem gave to the world were created by Jewish prophets, who uttered their thoughts in

Hebrew, who endured the afflictions of their people, who foresaw its future, and who assigned its mission among the human race. This permanent contribution of Jerusalem was not destroyed with the destruction of the city, was not diminished by its poverty and downfall; and its value grows and increases with the revival and rebuilding of Jerusalem as it becomes once again the Capital city of the National Home of the people who is arising from the dust of the Exile and returning to live once more a free national life in the land of its origin.

I. BEN-ZVI



The University On Mount Scopus

By A. S. W. ROSENBACH

THE establishment of Maimonides College in Philadelphia in 1867 under the guidance of Dr. Isaac Leiser was the first response to the need of a Hebrew University. The first articulate demand for a Hebrew University to be erected in Palestine was voiced in the '80s of the last Century by Professor Herman Schapira, a Lithuanian scholar and later Professor of Mathematics at the University of Heidelberg. In 1904 the idea of a Jewish institution of higher learning was advocated in the pamphlet "Eine Juedische Hochschule." The authors did not dream that only a generation later, a noble University in Jerusalem would become a reality.

In 1913 the plan to found a University in Jerusalem

was expounded by Dr. Chaim Weizmann before the Eleventh Zionist Congress, which recognized the opening of a University as one of the major needs of the Jewish people. Land on Mt. Scopus was purchased through funds given by Mr. Isaac L. Goldberg of the Odessa "Lovers of Zion," and funds secured by Mr. M. M. Ussischkin.

In July, 1918, the foundation stone of the Hebrew University was laid by Dr. Weizmann while war was still raging within a few miles of the spot where the ceremony was taking place.

Prominent American Jews became interested in the project. As early as 1921, the American Jewish Physicians Committee, under the direction of Dr. Nathan





New Bialik
School in Tel Aviv



Haifa Technicum

Einstein Institute
of University



Ratnoff, was founded to establish the Faculty of Medicine of the new University; and in 1922 Dr. Judah L. Magnes moved to Palestine to devote himself to the development of the Hebrew University. In Palestine itself a University Committee was organized, consisting of Ahad Ha-am, the philosopher, Eliezar ben Yehuda, the father of modern Hebrew, David Yellin, Joseph Klausner and others.

In 1923, on a journey around the world, Professor Albert Einstein stopped off in Jerusalem and delivered a university lecture on the premises where the University now stands. At that date there were no buildings suited to academic purposes. The lecture was delivered in a building which had formerly served as a stable.

In 1924 it was possible to envisage the general outlines of the University's development. An Institute of Jewish Studies, the forerunner of the Faculty of Humanities, was established, and an Institute of Chemistry, headed by Professor Anton Fodor, represented the nucleus of the Faculty of Science. The Institute of Microbiology, maintained by the American Jewish Physicians Committee and headed by Dr. Saul Adler, was the first step toward the Medical School. The Institute of Jewish Studies was made possible through the generosity of the late Mr. Felix M. Warburg and Mrs. Warburg, who had come to Palestine on a visit to Dr. Magnes and had been deeply impressed by the idea of a great Hebrew University.

On April 1, 1925, the Hebrew University was dedicated by Lord Balfour in the presence of representatives of many universities and governments. It was an impressive and solemn occasion, and the deep significance of the event to the Jewish people was felt by all present.

It was by no means a full grown university which came into being on April 1, 1925. In his address at the dedication ceremonies, Chaim Nachman Bialik, the great Hebrew poet, said: "This University which our distinguished guest, Lord Balfour, has now inaugurated, is at present nothing but a skeleton, almost nothing but a name. It is a vessel to be filled."

Already there were the three research institutes, suited to the needs and possibilities of the country — Jewish Studies, Chemistry and Microbiology. An Institute of Palestine Natural History, with Professor Otto H. Warburg at its head, was established soon after the inauguration of the University. Then a Department of Bacteriology and Hygiene was added, under the direction of Professor I. J. Kligler. Under his guidance, the success of the Department in combating malaria and other subtropical diseases contributed largely to the rapid development of the country.

A School of Oriental Studies was also established for the study of the history, literature, art and religion of Islam.

The University did not confine itself to Jewish studies alone, but it aimed to become an important center of learning in the Near East. It was open then, as now, to all, regardless of race or creed.

The Jewish National Library was taken over in 1924 and was made into the Jewish National and University Library. Its basic collection had been secured through the personal efforts of Dr. Joseph Chasanowitz, a Russian physician who had collected the first 30,000 volumes through purchase, gift, exchange and by taking books instead of payment from his patients.

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MAIN BUILDING OF
SIEFF INSTITUTE
AT REHOBOTH

Scientist-Builders of Palestine

By BEN LEVI

A brief description of the Daniel Sieff Research Institute of Rehoboth — an important factor in the development of the Jewish Homeland.

Among the resources of a country there is always one which it is difficult, if not impossible, to evaluate, and which therefore can never be included in a purely objective forecast; yet it is the one which really controls the future, proving itself solely by results. That resource may be described as the *ingenuity of the inhabitants of the country*.

Another name for it would be: scientific aptitude. This quality of the human mind has transformed man's relation to nature; it has opened up stores of wealth unknown in the past, and has given new aspects to the possibilities contained in large stretches of the earth. It was undoubtedly because they ignored or underrated the scientific aptitude of the Jew that the early skeptics of Zionism failed to foresee the great developments which have taken place in Palestine in the last twenty years.

Without the application of scientific research the transformation of Palestine from a medieval province of the Turkish Empire into an outpost of modernity could never have taken place; and among those centers which have helped in this transformation a peculiar interest attaches to the Daniel Sieff Research Institute. It is only part of the scientific equipment of Jewish Palestine; the Hebrew University and the Agricultural Experimen-

tal Station have a longer record, but the Sieff Institute acquired a certain symbolism from the fact that it came into existence in 1933—the year when a distinguished group of Jewish scientists was locked out of the German universities to whose reputations it had made significant contributions. Men like Professors Willstaetter, Haber, Neuberg and Oppenheimer could be invited as lecturers to a Jewish center of science in Palestine when the land to which they had devoted years of faithful labor deprived them of the chance to continue in their pursuits.

The opening of the Sieff Institute coincided approximately with the declaration of the German policy of annihilation of the Jewish people. But it had been planned long before that crime was foreseen. In his address at the initiation ceremonies Dr. Chaim Weizmann, who, as a chemist of the first rank, is the Director of the Institute, said: "This center had its place in a group of plans which date back to my first visit to this country in 1918. It was clear to us in those days that comprehensive scientific research must precede the creation in Palestine of a many-sided and firmly-rooted agriculture." But even the optimism of its founders could not have foreseen that within four years after work had been begun, an impartial Royal Commission, reporting on Palestine, would have this to say:

"The experiments conducted at the Daniel Sieff Research Institute are watched by chemists all over the world."

The work of the institute, the laboratories of which
(Continued on page 118)

THE PALESTINE ORCHESTRA

The Palestine Orchestra, founded three years ago by the famous violinist Bronislaw Huberman, has been giving the Holy Land regular concert seasons since December, 1936, when Arturo Toscanini conducted the opening concert. Composed of seventy-two Jewish musicians hailing from many different countries, and mostly refugees from the intolerance of Central Europe, the Orchestra is acknowledged to be one of the world's finest musical ensembles, including among its members an unusually large proportion of first-rank artists. As interesting as the Orchestra itself are the audiences that listen to it—pioneers who in the midst of arduous toil find time and money to attend its concerts. For these concerts are given not only in the great cities of Palestine—Jerusalem, Haifa, Tel Aviv—but also in the agricultural settlements, sometimes even in the open air, in fields refructified by Jewish labor. The Palestine Orchestra has nearly nine thousand regular subscribers, a number amazingly large in proportion to the total Jewish population of 450,000.



Art

IN PALESTINE



Over two hundred painters and sculptors coming from various parts of the world live in Palestine today, in agricultural settlements as well as in the larger cities. Their work is displayed in the two museums and various small private galleries of the Holy Land. In Jerusalem the Bezalel Museum, organized by the late Boris Schatz in 1906, houses an excellent collection of ceremonial art in addition to valuable paintings and sculptures. The new art museum of Tel Aviv, shown on this page, was founded five years ago by the late Meir Dizengoff, and is now recognized as one of the most modern museums in the Near East. Beginning with a gift of contemporary French and Belgian art donated by the late Moshe Levin of Antwerp, it now has a valuable collection of paintings, sculptures and graphics. Among the artists represented are Vlamink, Utrillo, Van Dongen, Pissaro, Monet, Signac, Marie Laurencin, Josef Israel, Jacob Epstein, Max Band, Marc Chagall, Moise Kisling, Chana Orloff, Max Liebermann and, of course, the outstanding Palestinian artists. An exhibit of Palestine art is presented in the Jewish Palestine Pavilion, and a special catalogue by Elias Newman will be available to visitors.

E. N.





TYPICAL HABIMAH SETTINGS

WHEREVER modern dramatic art is known the Habimah Theatre of Palestine is recognized as unique among the dramatic ensembles of our time: It was the first Hebrew theatre to receive critical acclaim as being the peer of the best that European culture had created in Germany, France and Russia.

Originally formed in 1917 in Moscow under the tutelage of Konstantin Stanislavsky, head of the Moscow Art Theatre, the Habimah group was assigned to the late Armenian poet, J. B. Vachtangoff, who shaped it into a professional ensemble. Since 1931 the Habimah has been established in Palestine, where it has attained the status of the national Hebrew theatre. Now under construction at Tel Aviv is a permanent home for the ensemble, on a plot of 4,000 square meters set aside for such a theatre by the municipality.

Since its transfer to Palestine the Habimah Theatre has added

The Drama IN PALESTINE

many new plays to its repertory. Among them are works by Molière, Shakespeare, John Galsworthy, Somerset Maugham, Romain Rolland, Bernard Shaw and a great many Jewish authors, including Sholem Aleichem, I. D. Berkowitz, Chaim N. Bialik, H. Levik, Harry Sackler and Nahum Sokolow.

American theatregoers saw the Habimah ensemble in 1926, on the occasion of its first visit to this country. Another American tour, the first since the troupe's removal to Palestine, is being planned for the Fall of 1939, under the joint auspices of a Committee of which Louis Nizer is the Executive Chairman and the New York Theatre Guild, in cooperation with the Jewish Palestine Pavilion.

The only other important dramatic group in Palestine is the Ohel, an unusual ensemble sponsored by Jewish Labor groups.



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THE REFUGEE PROBLEM IN PALESTINE

(Continued from page 35)

ing Jews would be further improved. This task is a challenge to the conscience and well-being of the civilized countries of the world. President Roosevelt has said that "there can be no peace if national policy adopts as a deliberate instrument the dispersion all over the world of millions of helpless and persecuted wanderers with no place to lay their heads." It is equally true that there can be no peace if the civilized countries of the world, including the Jews of the world, do not meet this challenge by offering homes to at least from 200,000 to 250,000 of these wanderers annually. The Jews of the world believe that from 100,000 to 125,000 persons of this annual migration can be absorbed by Palestine. They stand ready to make this economically possible with "men and money".

How many more immigrants can Palestine economically absorb? This question has given rise to many definitions of absorptive capacity. Most of them imply a static concept—the size of the country, its present population, its present cultivable area, its apparent lack of natural resources, raw materials and the like. Under this concept the attitude toward the problem of immigration and colonization becomes mechanical and out of joint with life. Little weight is given to the decisive power of human resourcefulness, devotion and experience, of capital and of the propulsive force generated by Jewish misery. Experience in Palestine itself has proved that the "economic absorptive capacity" of that country cannot be measured with a slide rule or a yard stick and that its ultimate scope cannot be predicted. It is a dynamic, an expanding concept.

That the expanding principle of economic absorptive capacity has been operative in developing the economic structure of Palestine since the post-war advent of the Jews will become evident from a cursory review of a few relevant figures. The first official Census of Palestine Industries, taken in 1928, states that industry in its larger sense was practically non-existent in Palestine before the War, and that machinery was practically unknown. Since 1928, and especially since 1933, there has been a marked advance, not only in the output of Palestinian industry but in its diversification and its technical equipment. The growth of Jewish industry and handicrafts from 1921 to 1937 is vividly shown in the following table:

						Percentage Increase Since 1933
		1921-22	1930	1933	1937	%
Establishments	No.	1,850	2,475	3,338	5,606	65
Personnel:						
Workers and Owners	No.	4,750	10,968	19,595	30,040	53
Value of Annual Output	£P	500,000	2,510,000	5,352,000	9,109,000	75
Capital	£P	600,000	2,234,000	5,371,000	11,637,300	108
Horsepower	HP	880	10,100	50,500	106,495	110

Since 1921 the personnel in Jewish industry increased six times, the output eighteen times, the capital nineteen times and the machinery and equipment to an even greater degree.

The inflow of Jewish immigrants and Jewish capital since the War not only developed work opportunities for the Jews but quickened industrial activity among other sections of the population. The whole structure of industrial and commercial activity, which sustains a large portion of the Palestinian population, represents an entirely new source of wealth. It is a direct outgrowth of Jewish immigration, of the application of human resourcefulness, experience, capital and the propulsive force generated by human misery. It is the dynamic principle of economic absorptive capacity at work. Not only has it not displaced any part of the non-Jewish population but it has made new places for them where none existed before. The coming of the Jews provided an expanded market for agricultural products, furnished purchasers for land at high prices, thus enabling the Arab peasants to dispose of surplus land and to utilize the proceeds for the introduction of more productive methods of cultivation on the remainder of their holdings; transformed Palestine agriculture from its primitive pre-War

state to present-day standards; enabled the Government to make loans and wholesale tax remissions to the Arab peasant as a result of the flourishing state of Palestine's finances, and, most important of all, has given the Arab peasant an object lesson in modern agricultural practice which he has not been slow to adopt. Here again the dynamic principle of the economic absorptive capacity has been at work.

The Government estimates the total land area of Palestine at 26,319,000 dunams—13,742,000 dunams in Palestine north of Beersheba and 12,577,000 dunams in the Beersheba Sub-District. It estimates total cultivable land area in the whole of Palestine at 8,760,000 dunams. The Government defines "cultivable area" as land "which is actually under cultivation or which can be brought under cultivation by the application of the labor and resources of the average Palestinian (Arab) cultivator." The Government makes no distinction between "cultivable" and "irrigable" land. Such a distinction is of course indispensable in dealing with estimates of the ultimate agricultural absorptive capacity of the country. Palestine experience has shown that, whereas from 100 to 130 dunams of non-irrigated land are necessary for the maintenance of an average family, only from 20 to 25 dunams of irrigated land are required for that purpose. Manifestly if, by the application of the kind of resourcefulness, experience, capital and the propulsive forces generated by Jewish misery which have already accounted for the creation of the present economic structure of Palestine, some millions of dunams of "cultivable" land can be irrigated, the economic absorptive capacity will continue to expand. It is to be regretted that the Government has not yet carried out any hydrographic survey of the country, but certain sections of the country have already been surveyed by Government and Jewish organizations.

An outstanding American geologist, Mr. F. Julius Fohs, has conducted an intensive study of the water resources of Palestine since 1919. He has accumulated probably the most comprehensive and exhaustive data on the water resources of the country and has supplemented his own studies with consultations with outstanding American water engineers. As a result of these studies he submitted a detailed memorandum of his finding to the Royal Commission on "The Water Resources of Palestine." He states that the available water resources of Palestine, if properly conserved, will make it possible to irrigate 3,500,000 dunams of land in Palestine (exclusive of Beersheba) after providing for the civil and industrial uses of a population of 2,500,000.

For the purpose of calculating the total number of agricultural families which the cultivable area of Palestine will sustain the Government estimate of cultivable area, namely, 8,760,000 dunams is here taken. To this, however, we must add 500,000 dunams which, according to the Jewish Agency, are now under actual cultivation in Beersheba in excess of the cultivable area estimated by the Government for Beersheba, making a total of 9,260,000 dunams within the Government definition. Allowing 130 dunams of non-irrigable land and twenty-five dunams of irrigable land for each family, and assuming that 3,500,000 dunams out of the total cultivable land, as above set forth, will ultimately be made irrigable, we find that the (present) cultivable and ultimately irrigable area of Palestine will accommodate a total of 184,300 families, or, allowing five persons to a family, 921,500 persons deriving their sustenance from the land. It appears that in the below named countries the percentage of earners engaged in agriculture and fishing was as follows:

America (United States)	22.0%
United Kingdom	6.8
Belgium	19.1
Netherlands	20.6
Switzerland	21.3
Germany	30.5
Austria	31.9
Denmark	34.8
France	38.3
Czechoslovakia	28.3
Canada	31.1

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It is, therefore, not unreasonable to say that a ratio of 3:1 for Palestine, or a ratio of 25 percent agricultural earners to 75 percent earners in all other occupations would be a desirable ratio. On this basis, therefore, Palestine can ultimately attain a total population of approximately 3,600,000 persons. The present population now being approximately 1,400,000, Palestine could reasonably absorb 2,200,000 additional immigrants. If, however, the estimates of the Jewish Agency as to ultimately irrigable and immediately cultivable area are taken, the absorptive capacity of Palestine would be increased by approximately another half million persons.

There is not, of course, any hard and fast rule which can serve to determine the proportion of agricultural population to total population in any given country. This proportion necessarily is determined by factors such as the area of cultivable land, the living standards and social structure of the population. One consideration which must be taken into account with respect to Palestine is the special position it occupies as an "entrepot." Palestine is at the crossroads of the two or perhaps the three main arteries of Europe, Asia and Africa. Palestine has an immediate hinterland of 40,000,000 persons in Trans-Jordan, Syria, Iraq, Iran and Egypt. If Palestine should grow into the "entrepot" which its geographical position promises, it will be able soundly to sustain a ratio of non-agricultural population to agricultural population comparable to the ratio of Belgium, which is 19.1% agricultural to 79.9% non-agricultural. In that case, after the fullest development of Palestine's irrigable land (exclusive of Beersheba) has been achieved and its agricultural population grows to approximately 1,000,000 persons, the non-agricultural population would be 4,000,000. If water is found in the Beersheba Sub-District, which comprises practically one-half of the total area of Palestine, the supply of cultivable land would be practically inexhaustible. In that case additional millions could be absorbed into the agricultural and industrial life of Palestine.

Jewish Palestine shows that great creative forces have been generated by the pressure of Jewish misery and by the age-old longing of the Jewish people to normalize Jewish life on their ancient soil in the social framework of the Prophets. Under the impact of these forces the static elements which go to make up the physical country called Palestine are adjusting and will continue to adjust themselves to expanding Jewish need. Impelled by these forces, the builders of Jewish Palestine have frequently projected enterprises and employed methods which to orthodox economists appeared "uneconomic." Doubtless it was "uneconomic" for the Jews to pay the exorbitant prices for the land which they acquired in Palestine. The growth of the Jewish agricultural and horticultural structure of Palestine tells another story. It was wholly "uneconomic" for a prominent group of Jewish business and professional men in America to aid Moise Novomeysky to attempt the commercial extraction of the mineral resources of the Dead Sea. Expert opinion throughout the world, particularly in Germany, foredoomed this attempt to failure. Today this "most useless body of water in the world" is furnishing work opportunities for 1,500 Jews and Arabs and sustenance for 2,500 dependents. The foundations have been laid for the creation of a great chemical industry, which, it is hoped, will in the course of a generation furnish employment to untold thousands. It was certainly "uneconomic" for Pinhas Rutenberg to project the harnessing of the Jordan for the creation of power for industries and for a land irrigation system which were non-existent at the time. Today Rutenberg's Palestine Electric Corporation has industrially transformed the country. In 1927 this company sold 2,527,126 kwh.; in 1937, 71,265,000 kwh. Without laboring the point too much, it is perfectly clear to the Jews of the world that it is wholly "economic" for them to apply a small percentage of their total resources to the founding of a home for their brethren who have been so cruelly deprived of every vestige of human dignity. It will still be "economic" if, in the future, it should be found necessary to write off part of the capital which the Jewish people may devote to the intensive development and rehabilitation of Palestine.

It is in the light of the foregoing considerations that it may be reasonably said that Palestine, freed from terror and secure in good government, will carry its share of the Jewish refugee burden by annually absorbing from 100,000 to 125,000 Jews for many years to come.

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PLANNING A CIVILIZATION

(Continued from page 71)

and suburban projects of *Shikun*, the Labor Federation housing company. In the seven years of its operation *Shikun* has provided low-priced housing for over three thousand workers at a total outlay of over £P.1,300,000, and its plans embrace eight thousand more homes.

Set amid broad asphalted roads and pleasant gardens, Kiriath Avoda has mastered the tyranny of the sand-dunes that undulate for miles around. Two corresponding blocks of flats form a gateway to a cluster of one-family houses, built to a standard pattern. Each house contains two or three rooms, a large verandah and an airy tiled kitchen and domestic offices, and is fronted by a neat garden. The householder's initial payment is £P.85-100, part of which he may provide in labor; the balance of £P.500-600 is paid off in 15 or 20 years. For low-paid workers for whom even these terms are too high, *Shikun* has evolved a housing scheme that requires only £P.40—half of which may be paid in labor—and £P.420 over twenty-one years.

The architectural inspiration of these workers' houses may be humble, but they solve an acute problem in a manner excelled not even by Sweden or the Vienna of pre-Dollfuss days.

No other city in Palestine offers so fine a field for planning as Haifa, with the spacious plain and promontory that stretch beyond the foot of Mount Carmel, the plateau above the town and the slopes of Carmel above that. Care has been taken to prevent a repetition on the Carmel top of the aimless building that characterizes part of its slopes. And when, during the construction of Haifa harbor, it was found possible to reclaim a large stretch from the sea, not only port buildings and a new railway station were provided for, but a broad, straight business thoroughfare also, a mile long and the most imposing in Palestine.

The pride of the planning of Palestine is the Haifa Bay area, known as the Vale of Zebulun. Whether one hundred thousand or half a million people will one day have their homes here, whether it will become a great new city in its own right or remain under the administration of Haifa, the future will decide. But already, in its purpose and method, it is symbolic of the aspirations of the Jewish upbuilding of Palestine.

Just ten years ago the development plan of this region



Kfar
Yehoshu

was drawn up by Professor Patrick Abercrombie of Liverpool, one of the world's foremost town-planners. The area the plan covers is about 10,000 acres, five times the whole area of Tel Aviv. What has conduced to good planning is that the greater part of the land belongs to the Jewish National Fund and a smaller section to the Palestine Economic Corporation, and is therefore controlled in the interests of the community. "For however compelling the powers of town-planning are," as Professor Abercrombie wrote, "they are enhanced one-hundred-fold when combined with public ownership of the land."

The region is divided into three well-defined zones, residential, industrial and agricultural, all in proximity but none impinging on the other. The whole resembles the plan of a tree, with the Haifa-Acre arterial road as the trunk, the cross-roads as branches, the local roads as boughs and the houses as leaves.

Over fifty factories have so far been erected in the industrial zone, adjoining the petrol tank area, which is to house the new petrol refineries also. Here, too, are railway workshops and an aerodrome.

Four quarters have been laid out in the residential zone, to accommodate 2,300 families. Ample space remains for expansion within these quarters and for the construction of new quarters. The third zone has only recently been launched on its course of development with the establishment of the first *kvutza*, Ein Hamifratz.

Because communications are excellent, both by road and railway, men working in Haifa may live in the residential zone without inconvenience. Their children go to school near home, and, because it is so planned, need cross no main roads to get there. Their wives have shopping facilities at hand. Traffic disturbance and dust are practically non-existent. Besides the open spaces for parks and boulevards and for seaside resorts, each cottage or apartment building has its flower garden, some having enough land also for a vegetable garden. Space for every kind of public amenity is available. There is privacy for every one, yet each quarter forms a closely knit community.

Beyond the Vale of Zebulun is a doleful wilderness, dotted only with Bedouin encampments and sparsely-growing date palms. But the planned civilization of the new city along the Bay will some day reach into that region too.

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JEWRY'S UNDYING YEARNING FOR ZION

(Continued from page 25)

of Jewish Palestine, we can affirm with simple candor that in any other land, under any other circumstances, they would have been impossible. Twenty-two years ago, when the Balfour Declaration was issued, there were some 55,000 Jews in Palestine. A considerable part of them, perhaps the greatest part, were of the old religious world, men who had come to spend their last years in Palestine. We have built up a Jewish Homeland which now harbors close on half a million Jews. We have done it—and this is undoubtedly unique in the history of colonization—through a private, non-governmental body, which had no official treasury at its back, no State organization to aid it, no power of taxation. We did it with one hand tied, as it were, behind our back. The rich Jews of the Western world were, at that time, wholly skeptical of the feasibility of the enterprise. The funds which were donated toward the homeland came very largely from the lower and middle classes. The land itself, to which we came, was impoverished. Four centuries of Turkish neglect and misrule had crippled it. And then we must remember our own lack of equipment, at least in the technical sense: a people with no experience, no training, a people which for centuries had been divorced by cruel laws from agricultural pursuits, a broken people of petty traders, small manufacturers, intellectuals and middlemen. That we have triumphed over such handicaps—there cannot be any doubt that the structure of the Jewish homeland does represent a triumph—must to a large extent be ascribed to the tremendous urge toward Palestine resident within the Jewish people.

The physical picture of our achievements is undoubtedly impressive in itself, but it becomes much more impressive when it is set against its correct background of inward transformation. Of the nearly five hundred thousand Jews who make up the Jewish homeland today, nearly one-fifth are settled on the land. Undoubtedly this percentage is still not large enough, but it represents a transposition in Jewish occupational distribution which is little short of miraculous. Certainly nothing like it has ever been achieved elsewhere, though many efforts have been made, and great sums expended on them. Again we must point to the motif of historic and national pride, that imponderable which gives to the building of the Jewish homeland the decisive advantage over every other attempt to solve the question of Jewish homelessness.

It is proper, in this connection, to touch on a problem which has been presented with not a little misrepresentation both to the Jewish and the non-Jewish world. When the large scale colonization of Palestine was proposed, after the war, the first reaction of some observers was that the six hundred thousand men, women and children who then inhabited the country represented the maximum capacity of the country. "Palestine is poor," they said. "It can barely support its present population on the low level of subsistence which characterizes the country." They were completely right—and completely wrong. Palestine was poor and it was barely able to support the six hundred thousand inhabitants of the year 1917. The only way Palestine could become prosperous, and the standard of living raised, was to increase the population! Time has proved this paradox. The population of Palestine is, in 1939, more than twice what it was in 1917. And the standard of living is incomparably higher. Nor has the optimum density been reached. A great many hundreds of thousands of newcomers will serve to increase both the absorptive capacity of the country and the quantity of goods consumed annually by each person.

It is a remarkable fact, which has attracted little attention, that the non-Jewish or Arab population of Palestine, has flourished, since the influx of Jews began, to an extent unknown in any other part of the Arab world! The Arabs of Palestine numbered less than 500,000 in 1917. Today they number a million. No other country has doubled in its population in a like interval; and increase of population is the first evidence of a rise in the standard of living. It would be instructive to contrast the state of the Arabs of Palestine with that of Arabs in certain other Mediterranean countries, where in the last fifteen or twenty years there has been a drastic decline of the population.

So much has been said of late regarding the "rights" of the Arabs—as though the first right of a human being were not to be permitted to live in peace, with the prospect of free growth and the acquisition of higher standards of living—that it is well

to remember, side by side with the record of what the Jews have done for the Arabs of Palestine, the words of Lord Milner:

"If the Arabs go to the length of claiming Palestine as one of their countries in the same sense as Mesopotamia, then they are flying in the face of facts, of all history, of all traditions and all associations of the most important character, I had almost said the most sacred character. The future of Palestine cannot possibly be left to be determined by the temporary impressions and feelings of the Arab majority in the country at the present day."

Those words were spoken in 1923, before the great sacrifices of the Jews had brought prosperity to tens of thousands of Arabs and acquainted them with a manner of life to which their own leaders—the spokesmen who pretend to represent them to the outside world—would never have given them access. Time has given even sharper significance to the utterance of the famous statesman Milner. And the record of the Jews in the rebuilding of Palestine has justified the stand which was taken by him, as well as by all the world's leading statesmen.

One of the basic errors connected with a superficial view of the Jewish-Arab problem has to do with the land. Those who are not acquainted with the facts of the case quite naturally assume that Jewish land settlement must be preceded by displacement of Arabs. Yet enormous areas—enormous, that is, by reference to the size of Palestine—are now under Jewish cultivation, which the Arabs never worked; they were desert and swamp land. Water had to be introduced or drained away, malarial regions had to be cleared before the soil could be made fruitful. The Jews carried out this reclamation, at great sacrifices in wealth and lives. At this very time, under the stress of a reign of terror which is largely supported from the outside, the Jews are opening for settlement an immense swamp known as the Hule, making room for thousands of settlers where no habitations existed before. All of these remarkable feats are mirrored in the various phases of the Palestine Exhibit; and one of the major purposes which the Exhibit will serve is to acquaint millions of visitors with this characteristic aspect of the growth of the Jewish homeland.

It is at this point that we may rightly introduce the third fundamental in the study of the creative aspects of Zionism—the transformation of frustrated city dwellers into bands of pioneers. This is a revolution in the history of the Jewish people. For something like nineteen centuries Jews have been on the move—certainly not of their own volition. But driven from one place to another, they have always been forced into lands which had already been built up. This has to some extent been responsible for the attitude of many non-Jews toward Jews. The accusation has always been—its injustice is obvious when we consider the circumstances of the case, even though a superficial plausibility attached to the accusation—that the Jews have always led a parasitic existence, coming along into a land when everything is ready-made. But here in Palestine there was an opportunity to create everything from the very elements. There was sand and marsh to be converted into cultivable land. There were no houses, and the Jews had to build them. It was a moral principle, indeed a moral necessity, that the Jews, in building their homeland, should clear themselves of the stigma which history had forced upon them elsewhere.

From this circumstance, on the other hand, has risen the altogether curious reproach that Jews, coming to Palestine, do not make use of Arab labor. In its blanket form, the accusation is, as it happens, false; for in normal times the Jews employed up to ten thousand Arabs annually in their orchards alone. But the Jews were placed—as they so frequently are—on the horns of a dilemma. If they had resorted to the large market of cheap labor which they found in the country the world would have said: "It is always thus! The Jews come and live in the country and the real work is done by others." Having decided to make this reproach impossible, the Jews must now hear the opposite: "Jews come into the country and do not employ the labor which is already there!" It may perhaps be said that this impasse is quite typical of the Jewish problem. It seems to be impossible for the Jew to escape the accusations of a certain type of non-Jew.

Yet it was a life and death necessity for the Jews to bring about this change in their occupational structure. It was their profoundest conviction that they would possess a thing only if they built it with their own hands; and here in Palestine they found an opportunity which had never been offered them in any other country. This was for them a moral liberation—the fourth fundamental—which released unsuspected physical energies. It did more than that. It imparted to the Jewish homeland a solidity and

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a power of resistance which are now being put to the test, and which constitute the vindication of their decision.

It may seem to some that in a world which has of late witnessed so many national tragedies there is a certain disproportion in dwelling on the tragedy of the Jew: that when so many larger countries have suffered violence and destruction, the little Jewish homeland cannot hope to attract much attention. But it is not amiss to point out that in one respect the Jewish problem, and the heroic struggle of the Jewish homeland for subsistence and self-realization, have a symbolic as well as a human significance. Of all oppressed minorities, the Jewish is the oldest and has the longest record of suffering. Of all countries, the Jewish homeland is the newest and represents the most heroic effort made by any people to lift itself out of a condition of despair. Not very long ago, when a breathing spell of sanity was vouchsafed the world, fifty-two nations, among them the United States, expressed their official approval of the enterprise known as the Jewish homeland. It is only with the emergence of a spirit of lawlessness and brutality, such as now threatens the safety of even great nations, that the righting of the ancient historic wrong done to the Jews has come under hostile scrutiny. A little thought will make it clear that the refusal to recognize the right of the Jews to build their own homeland is of a piece with the general denial of human rights, individual and national, which has become so wide-spread and which challenges the foundations of international law and morality.

Undoubtedly the Jewish homeland is, to many millions of Americans, a remote phenomenon, scarcely within the realm of reality. Perhaps what has been needed, in order to reach the understanding and awaken the sympathy of the great democracy of the West, has been just such a living picture as the Palestine Pavilion offers. If it serves that purpose it will have rendered a service not only to the harassed Jewish people, but to the cause of world justice; for it should be clear that the Jewish problem is in a sense the touchstone of civilization, and that as long as the Jewish problem remains unsolved the civilized world will not have proved itself capable of the orderly and humane management of its affairs.

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ASKING FOR NO PITY Dorothy Thompson

(Continued from page 47)

It is only by showing their positive achievements that Jews can hope to bring to their neighbors that understanding which all human groups should have of one another and without which there can be no true tolerance. The Gentile world knows very little about the home life of the Jew, about his rituals and ceremonies, his beliefs and ideals. Of what Jewish enterprise has achieved in Palestine in recent years the world knows even less.

Yet, as I have tried to show, it is of the utmost importance to bring these things to the knowledge of the Christian world. And the Jewish Palestine Pavilion at the World's Fair has just this function—to bring before the eyes of the general public an accurate picture of what Jews have accomplished in their colonization of the Holy Land.

Though I have never been in Palestine I have made a serious study of the Zionist movement; I have spoken with many Zionist leaders and with Chaltzim bound for Palestine, and I have even covered a Zionist Congress for an American newspaper. And from what I have heard and read I feel sure that what the Jewish pioneers are building up in Palestine today is the ideal agricultural community which I have long been hoping to find somewhere on our globe.

I am looking forward to the Palestine Pavilion because I expect to see there the exact structure of this modern Jewish agricultural community, as well as exhibits showing all the other phases of the Jewish work of rehabilitation and reclamation of a land neglected for many centuries. But even more eagerly am I anticipating the Pavilion for its portrayal of the Jews as a happy and productive people, creating a new home for themselves, overcoming hardships as gallantly as the pioneers who built our own country.

In the Palestine Pavilion at the Fair the Jews of America will for the first time present to the whole American people a vivid picture of the positive achievements of nearly half a million Jews in Palestine. Here will be no lamenting of persecutions, but a panorama of a new community thriving on its own soil and asking for no pity. Human nature being what it is, this will be the most effective means yet devised for gaining the sympathetic understanding of the general American public for the aims and aspirations of the Jew.

A NEW COMMUNITY
THRIVING ON ITS
ANCESTRAL SOIL

THE REBIRTH OF THE HOLY LAND . . . Louis Lipsky

(Continued from page 33)

of the old and feeble, but through the work of the young and vigorous and creative.

The story of the Redemption of the Holy Land is a tale not more than fifty years old. A small group of students, fresh from the universities, came into the land, determined to nurture it to life. They stumbled and fell in the swamps, and many of them died there. Then came a larger group who cleared the way for homes and farms, and gradually there trickled into the land men and women lifting their eyes to the sun, dreaming of ancient days, but planning the fulfillment of prophecy. They learned the habits of the land through pain and struggle, through sickness and death. With their own hands, they removed the stones from the bosom of the buried Land. They cleared the way; they planted new seeds and poured new substance into the soil, and opened its pores to enable it once more to breathe the fresh air. They planted trees and gardens. They removed the stale smells of an ancient time, and replaced them with the aroma of flowers. They brought order and cleanliness, color and form into the cities, health and burgeoning life. They rebuilt the streets of the ancient city of Jerusalem, and encircled it with boulevards and suburbs. They made old Mount Carmel, looking out into the Mediterranean, a cluster of bright, colorful villages beckoning to the traveler. They made possible a new Haifa, through whose port thousands of ships pass; with their own hands they built the jetty of Tel Aviv, which reaches out into the sea, a new beacon of liberty for the oppressed race. They set into the head of Mount Scopus the most brilliant of all their jewels, the Hebrew University, and once again Torah came as a living stream from the City of David. And the band rose to meet its Redeemers.

* * * * *

But that was not the only miracle. The wonder was not solely in the Rebirth of the Land, but in the redemption of the Redeemers. An ancient people for two thousand years kept under the heel of oppression, suffering humiliation and distortion of character, the bitterness of endless exile (tenants everywhere, nowhere with title to Home), were recreated through their devotion to the ancient dwelling-place. They discarded the pursuits of exile; they turned once more to the tilling of the soil; they learned the arts and crafts; they became metal-workers, carpet-weavers, house-builders, road-makers, stone-cutters. They were bronzed in the sun; their backs were straightened out; their hands became hardened with labor. They developed the culture of the citrus fruit and brought it to the markets of the world. They harnessed the waters of the Jordan for light and power. They dug up the age-old deposits of the Dead Sea, and turned them into the food of the soil. They revived the lost melodies of an ancient people. They brought music and dramatic art to the cities and villages. They revived their ancient language. They discovered in themselves qualities they had forgotten. They restored labor to a place of dignity. When they felt the living pulse of the dead land beating once again, they realized—as in the olden days—that through work, and only through work, mind and spirit acquire a new meaning and a new life, and that miracles are possible.

* * * * *

The Palestine Pavilion, which is to grace the World's Fair of 1939, is the work of the renascent Jewish people engaged in the Redemption of their National Home. It is they who are the makers of the Miracle of the Palestine of today.

What will be shown in the Pavilion will communicate the meaning and significance of the Holy Land: it will reflect the creative spirit of the Jewish people. All the designs are their own; all of the art comes from their dreaming and planning; and the colors have been extracted from the sun-kissed hills of a throbbing, new Palestine. They have transformed an ancient land, and given it place again as a creative force in the concert of nations. It is the mirror of the Jewish soul, and it is prepared once more to serve as the Land of Peace and Brotherhood, and as the Land where Justice shall be practised.

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THE PAVILION IN THE MAKING

(Continued from page 41)

for the carrying out of our plans. And, strange to say, in some quarters where we had least reason to expect it we met with a complete lack of receptive capacity for the significance and import of the Jewish Palestine Pavilion at the World's Fair. We even found some skeptics who viewed the Pavilion as a luxury which the Jewish people could ill afford in the midst of their present struggle for survival. That the Palestine exhibit supplies a basis which unquestionably will facilitate every phase of the reconstruction work of the Jewish people throughout the world finally was understood by most of these doubters, but only after a great expenditure of energy on the part of the sponsors. The response to our efforts was meager, and we would not have been able to complete the work had it not been for the generous cooperation of the Palestine Foundation Fund and the Jewish National Fund. The Zionist Organization of America, Hadassah and other organizations affiliated with the sponsorship also gave unstintingly of their aid to our project.

• • •

On the other hand, the Palestine Pavilion is perhaps the only free, uncensored national exhibit at the World's Fair. Our limitations were financial only; in every other respect we were unhampered. There was no political policy to consider. The Palestine exhibit has nothing to hide or to distort. There are no huge armaments or intensive militarization to be covered up. There was no party line or propaganda formula to be followed. Our sole guiding principle was to present Jewish Palestine as it is.

Statistics, charts, photomurals, maps and models, however skillfully wrought, cannot per se express the spirit of a country. If this spirit is to be caught in all its native vitality it must be given form by artists and craftsmen who are intrinsically a part of that which they try to recreate. It was therefore decided to have the entire exhibit built in Palestine. The task of constructing it was entrusted to the Mischar V'Taasia of Tel Aviv, the Levant Fair Studios, whose artistic execution of the plans is an admirable achievement. Under the leadership of Arie El-Hanani, chief architect, the Levant Fair Studios successfully accomplished the difficult, frequently perplexing work of building an exhibit that provides a comprehensive picture of the economic, cultural, social and industrial panorama of modern Palestine. Had it not been for those imponderables which such personalities as El-Hanani and his co-workers were able to contribute, the result would have been merely a technical victory. As it is, I believe that the Palestine exhibit has overcome the customary static limitations of an exposition and is instinct with that dynamic, restless quality which, inherent in all life, characterizes the process of building up the Jewish National Homeland.

• • •

The same almost instinctive re-creation of Palestine in Flushing Meadows is also exemplified by the Pavilion building itself, designed by El-Hanani in association with the late Norvin R. Lindheim, whose selfless, devoted work contributed much to this undertaking and whose sudden passing meant a tragic loss. Perhaps more than any one else associated with the Pavilion he blended in his youth-

ful personality the best that American and Palestine Jewries have produced. The valuable work of Lee Simonson, consultant designer, who is entirely responsible for the dioramic exhibits in the section "The Holy Land of Yesterday and Tomorrow," deserves special acknowledgment. Bringing to his task not only his wealth of artistic experience but also a continually growing interest in the meaning behind the hills and valleys, the stones and mortar that make up Palestine, he has captured in these dioramas some of the fragrance of the Palestine atmosphere which mere technical mechanics could never produce. The creative landscaping of J. J. Levison, combined with his thorough familiarity with the flora of Palestine, has given to the Pavilion a peculiarly appropriate setting which no other landscape artist could have provided.

Thus the Palestine Pavilion is the work of a group of artists whose wholehearted devotion to the cause this building represents has informed their work with a deep spiritual significance.

SYMBOL OF A PEOPLE'S WILL

By LUDWIG LEWISOHN

THIS Palestine Pavilion at the World's Fair is the symbol of a people's will. It is the symbol of the will of a crucified people—crucified from age to age for the sins of mankind. Powers and principalities, all the dark instrumentalities of force, have sought from age to age to crush this people. Measureless have been and are its sufferings and humiliations. Yet this Pavilion has arisen and all that it concretely shows and illustrates has come to be in order to bring to all men of every nation and of every faith who shall visit the World's Fair the comforting assurance that force does not wholly prevail.

It is the moral will and the moral vision that are decisive. A part of the people Israel, acting out of the best and purest will within that people, determined at last to emancipate that people from the wrongs and horrors of a war-like and unredeemed world. They determined to emancipate it not by words nor by protests nor even by prayers but by a great and undeniable creative act. That creative act was the resettlement of Palestine and the rebirth of a people on and through its ancestral soil and sky.

The world of force and pagan fury has resisted this act of a people's self-emancipation and self-redemption. It resists the act in this very hour. Hence our Pavilion is more than a Pavilion. It is a beacon-light that radiates its beams over the dark waters of a world almost in chaos and brings the message that creation prevails over destruction, birth over death, and the highest human freedom over the machinations of both the tyrant and the slave.

Our land, the land of Israel, is not a large land; it is not a land rich in resources of nature; we have not yet been permitted to repossess even all of its dunes and deserts, even all of its waste places which the hands and sacrifices of our pioneers have known how to return to blossom and to fruitage. The numbers of our redeemed people on the redeemed soil of the fathers are not yet very large. Yet already this Pavilion and all it holds and shows arises here in this most bitter and disastrous age—arises as symbol, sign and token of one of the major triumphs of the human spirit.

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A CHRONICLE OF SERVICE (Cont. from page 77)

medical services and medical research will be quickened and stimulated. Already there are in Palestine outstanding physicians and scientists to whom the modern equipment, laboratories, operating rooms, etc., will offer the required facilities for work and progress.

The Hadassah staff reflects in miniature the course of events in Europe, and the place of Palestine in Jewish life. Men and women of first rank, who have added lustre to the world's roster of scientific names, man the departments of the hospital and the Medical School. From America, England and Australia, from Germany and Austria, from Russia and Poland, and latterly from Italy, have come medical men and scientists who bear testimony on the one hand to the forces of destruction in Europe and, on the other, to the undaunted will of the Jewish people to recreate their home in Palestine and to continue their work for peace and the alleviation of human suffering. Men and women like these justify the hope that the Medical Center on Mount Scopus will add its contribution to the ever-continuing search for knowledge and cure.

Hadassah has been the instrument for blazing the trail of medical progress in Palestine. But its motto—"Aruchat Bat Ami" (the healing of my people)—symbolizes both the physical and spiritual healing of the Jewish people. Even while the women of Hadassah were straining every effort to expand the medical services and to raise them to a high standard of efficiency, they recognized the vital role of land in the national upbuilding. Doctors and nurses are needed for the body—land is needed for the healing of the Jewish soul; land tilled by Jewish labor, drained by Jewish workers, planted by Jewish youth. Hadassah therefore accepted the Jewish National Fund activity as an integral part of its work. In 1929 it undertook the responsibility for redeeming Haifa Bay lands. In 1937 it joined the drive for the Hule reclamation. During that year it collected \$105,000—the largest sum raised in one year by any single organization for land purchase.

Hadassah might have looked at its program and been content, but the catastrophic turn of world affairs in the past few years, the uprooting of well-established Jewish communities, the mounting distress and need for help galvanized it to new activity. When the anti-Semitic program spread like a tidal wave over Central and Eastern Europe, Hadassah knew that it must help save the youth at least. In 1935 Hadassah became the agency in America for the Youth Aliyah, which transfers children between the ages of fifteen and seventeen from Europe to Palestine, where for two years they receive a general education and intensified training in agriculture or crafts. At the end of that period the young people are equipped to earn their own livelihood as farmers or artisans.

Those who have come in contact with these young people, who have watched them gradually forget the misery of being pariahs in the lands of their birth, who have seen them grow strong and joyful as they train to take their place in the upbuilding of Palestine, know the deep satisfaction that comes from a constructive endeavor nobly conceived and finely executed.

When it accepted the Youth Aliyah program, Hadassah modestly undertook to raise \$60,000 for the first two years. During the first year alone it raised \$100,000. In the fall of 1938 the Hadassah Convention, deeply stirred by the rising distress in Central and Eastern Europe, undertook a budget of a quarter of a million dollars. The convention had hardly adjourned when the German and Austrian pogroms occurred. Within three months the total year's budget was already on its way to Palestine. In the four years since Youth Aliyah was organized more than four thousand children have been transferred to Palestine. About a thousand have already established their own communal settlements on Jewish National Fund land, and five hundred are earning their living as artisans, teachers, etc.; the rest are still in training.

In 1938 the Junior Hadassah undertook to act as the junior agency in the United States for Youth Aliyah. Junior Hadassah already maintains Meir Shefeye, a children's village near Haifa; Pardess Anna, a citrus farm for Meir Shefeye graduates; the Henrietta Szold School of Nursing in Jerusalem (jointly with the Senior Hadassah); and participates in the land-purchasing program of the Jewish National Fund.

Thus today Hadassah's work in Palestine has four main facets—a comprehensive child welfare program, youth immigration, hospitalization and Jewish National Fund. For these activities Senior and Junior Hadassah have sent \$12,902,132 to Palestine during the period of their work. \$9,759,363 has been spent for hospitalization and hospital building, \$1,496,763 for preventive medical work, \$900,190 for non-medical work and \$745,816 contributed to Jewish National Fund for land purchase and reforestation. In addition, Junior Hadassah has provided \$399,969 for Meir Shefeye and \$25,387 for Pardess Anna.

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THE SPIRIT OF THE PAVILION . . . Maurice Samuel

(Continued from page 43)

of issues. Its purpose is to pave the way for physical annihilation. It operates in a world which no longer knows a sharp distinction between war and peace, a world in which the transition from one to the other has been blurred, so that long before military force is employed a barrage of hatred has leveled the defenses and prepared the victim.

In its primitive and cruder forms this technique has been employed against the Jews for countless centuries. In its modern form, which is reinforced by so many ingenuities that it has become a new thing, it is applied with a peculiar persistence, with a unique and ubiquitous fury, against the Jews. To have stood up for so long against the older, less efficient assaults on Jewish self-respect was a marvel of endurance; to withstand the effects of the modern monster is to display all that is miraculous in the spirit of man.

This Pavilion is not merely an exposition of farms, cities, schools, colonies, hospitals and factories. It is not just the plastic representation of a people's ingenuity and industriousness. It is, viewed in perspective, an astounding moral utterance: It is the refusal of a people to be driven into bitterness, panic and despair. Behind achievements which might be commonplace elsewhere there looms, in this instance, an unbreakable will to remain normal, wholesome and self-respecting; and this in the face of a conspiracy which has almost become a mania with a large proportion of the human species.

From such a spectacle men may draw a lesson which goes deeper than a tribute to the Jews; it is an appeal to the best that is in the spectator—and, rightly understood, it should mean as much for him as for us.

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PALESTINE ECONOMIC CORPORATION

(Continued from page 83)

\$3,600,000, and the Corporation has about 1,400 shareholders distributed throughout the United States. The object of the Corporation was defined in 1925 as follows:

"The Corporation has been formed to afford an instrument through which American Jews and others who may be interested may give material aid on a strictly business basis to productive Palestinian enterprises and thereby further the economic development of the Holy Land and the resettlement there of an increasing number of Jews."

To this object the Corporation has devoted its efforts and its funds during the thirteen years of its existence. It has emphasized constructive and productive activities, subordinating the making of profits. For it was clear from the outset that Palestine needed not only the pioneering spirit of men, but also pioneering capital.

Generally speaking, the activities of the Corporation may be divided into two broad categories: First, aiding the establishment of basic industries through capital investment; and, secondly, aiding men of small means—farmers, workers, artisans and small manufacturers—to achieve independence through the extension of credit on reasonable terms. The Corporation has invested about 20 per cent of its capital resources in basic industries and 80 per cent in its credit, water and land development activities.

Among the pioneer investments made in this field is that of the old Palestine Cooperative Company in Palestine Potash, Ltd., into which the Company put \$50,000 at a time when the process of extracting the salts of the Dead Sea was still in the laboratory stage. The Palestine Economic Corporation increased its investment in this company, so that today it is the largest single stockholder in Palestine Potash.

Other such investments include one of \$120,000 in Palestine Hotels, Ltd., the company which built and operates the King David Hotel in Jerusalem; a substantial number of shares in the Palestine Electric Corporation; and an investment of \$125,000 in the Agricultural Mortgage Company of Palestine, which makes long-term mortgage loans to Jewish and Arab farmers.

In the extension of its credit and other work the Corporation functions solely through subsidiary companies. These are the Central Bank of Cooperative Institutions in Palestine, the Palestine Mortgage and Credit Bank, the Bayside Land Corporation, the Palestine Water Company and the Loan Bank.

The Central Bank makes loans only to cooperative societies, which in turn re-loan the money to their members. Since its organization in 1922 the Bank has granted loans in excess of \$17,000,000, and its total losses have been less than one-quarter of one per cent of the loans issued—a record that is a tribute not alone to the management of the Bank, but to the borrowers as well. With the granting of loans the Bank carries on a continuous educational program for the best cooperative standards and procedure.

Noteworthy contributions toward the solution of the many difficult problems of the citrus industry were made by the Central Bank. It was the first to grant loans for constructing central packing houses equipped with modern machinery. It led in setting standards for the seasonal financing of the orange crop. For many years, in season and out, it advocated centralized marketing, and it is gratifying to note that the first concrete step in this direction was taken in the summer of 1938.

The Central Bank operates primarily in the agricultural field. It grants the cooperatives one-year loans for operating capital, for advances on crops and for the purchase of seeds, fertilizer and fodder. Longer-term loans, repayable in three to eight years, are granted for the purchase of agricultural machinery and livestock, the installation of irrigation systems, the development of orange groves, farms and farm buildings. Loans on special terms are made to German refugees, to help them become independent.

An outstanding achievement is that of the Palestine Mortgage and Credit Bank in providing housing for rural and urban workers. Functioning since 1922, before mortgage legislation was enacted, it insisted from the outset on the proper planning and construction of houses and on keeping the cost of each house within the financial means of the owner; to reduce costs, standardized houses were built in groups of twenty-five or more. The Bank supervises all phases of the housing program, and aids the home-owners to organize such communal services as schooling and water supply.

Typical of the agricultural settlements established by the Mortgage Bank is Kfar Brandeis, founded in 1927 with funds provided

Through its subsidiary companies the Corporation has issued loans aggregating \$25,000,000. It has functioned and is functioning in the more important economic fields of agriculture, industry, housing, town-planning, water supply and land development. It has been primarily concerned with the man of small means, and in helping him create a higher standard of life for himself. It has made available the experience and the latest technical advances of more highly developed countries by sending American and European experts to Palestine. As in the past, the Palestine Economic Corporation will continue to further the economic upbuilding of Palestine, so that an increasing number of Jews may be enabled to settle in the Holy Land.

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ARTHUR L. RACE, Managing Director

MADE IN PALESTINE *(Continued from page 85)*

tory of the collective settlement of Givat Brenner, reviving the manufacture of olive wood objects. The pulse of the industrial life is in the suburbs surrounding Tel Aviv and in the Haifa Bay lands. But the arteries stretch almost from Dan to Beersheba.

In Rishon le-Zion a new white building stands alongside the picturesque, crumbling wine cellars which have become a landmark. The new building is the beer factory, developed in 1936, and one of the most modern in the world. Last year two million liters of beer were produced in Palestine and imports were cut down from 2,588,357 liters in 1935 to 1,153,610 in 1937.

A few hours spent in Haifa's industrial belt are an invigorating experience. In Palestine's first cotton-spinning mill, established by Czechoslovakians, which in 1937 exported 306,397 kilos of cotton yarn, the machinery is the last word—no more modern factory could be found in America. From this mill, one is whisked to a mirror factory. Then to a ceramics factory, established by German immigrants, who are doing a fine job in combining ancient Eastern colors and motifs with modern design. Then to a foundry where workmen are framed in the open door of the ovens which bake bathtubs. Then to the Hillel Remedy Factory, Limited, one of five pharmaceutical factories. Most of the products are only prepared in Palestine, the ingredients being imported. But the number of products made from local raw materials is constantly increasing.

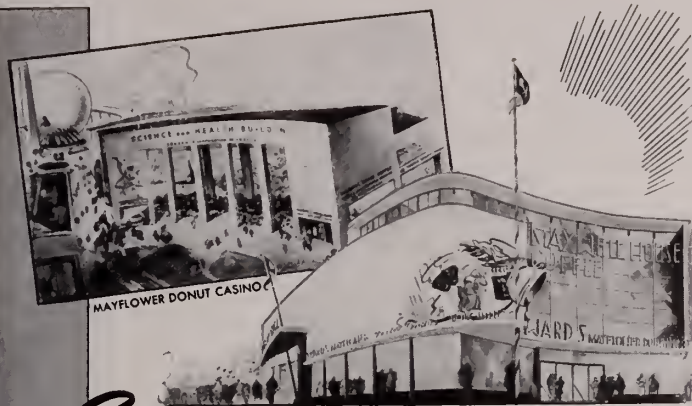
In the suburbs of Tel Aviv one again experiences this vibration of industrial life. There is the Elite Chocolate factory. And, nearby, the Meshi silk mills, which this year have begun making patterned goods—a finishing process formerly done in America. There is the Bloom artificial tooth factory, which exported \$172,145 worth of products in 1937. There are the razor blade factory and the Lodzia hosiery factory, employing 300 workers.

Most important in the chemical industry is the Palestine Potash Company, which has expanded its production since the development of the new extension to the South of the Dead Sea. How the trucks of this company navigated the hazardous road from the Dead Sea to Jerusalem during the disturbances forms a most heroic chapter in the history of Palestinian industry. In 1937, 29,721 tons of potash and bromine were exported.

Another thrilling chapter will be the expanding metal industry. At present there are manufactured in Palestine pumps together with the necessary installation accessories such as valves, connection boxes, fittings, brick presses, machinery for fruit factories, armatures, mounts, aluminum ware, etc. All this was gradually evolved from small workshops for repairs and installations.

One cannot adequately cover the story of Palestine's industrial development in brief. Each branch of industry—in fact each factory—is a story in itself. The leather industry, which started with shoes and now makes luxury handbags, is a page. The textile industry, which by this year (with the marketing of woolens) produces every type of textile, is another page. And the building of motor boats of 100 tons, which have proved more satisfactory than those built in neighboring countries, is another page.

But more significant than the factories or their products are the workers who man them. A tradition for Jewish manual workers has begun to be established. The bewildered teacher or shop-keeper who became a carpenter or a brick-layer has an immense pride in his trade. Wheels whirring busily, with husky Jewish workers revolving them—this is the picture Palestine industry presents today.



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THE CHILDREN'S CRUSADE

(Continued from page 88)

awaited them in Palestine, it would be better than the degradation which they were leaving behind. The idea of salvaging youth made its appeal. The funds were forthcoming. Even Eddie Cantor devoted his magnificent clowning to the cause and raised large sums of money.

So the far-fetched dream became a reality, and today the German youth who arrived four years ago are not to be distinguished from native-born Palestinians. A few are to be found in almost every agricultural settlement in the land, and when you arrive in the Tel Aviv port there will always be a couple of one-time German youths among the husky port workers who guide your lighter to shore and carry your luggage to the customs house. But they are burned so black by the sun, and speak Hebrew so fluently, that you will not know where they came from unless you inquire.

The transportation of the youth took place as follows. Groups of forty or fifty were organized in Germany and prepared in so far as possible for life in Palestine. Upon arrival in the country they were distributed among the various settlements. A large number were placed in the collective groups. Some were placed in the moshavim (individual holders' settlements), such as Nahalal, Kfar Yehoshuah and Kfar Yehezkiel. Those coming from Orthodox homes were sent to observant colonies such as S'deh Jacob and Rodges.

In these settlements they were given an intensive two-year training course, under the surveillance of the Youth Aliyah Bureau in Jerusalem. During the first year they studied four hours a day under the supervision of special teachers. They continued their general education, supplemented by courses in the history and geography of Palestine and in the Hebrew language. The other four hours of their working day were devoted to physical labor. They began their "kindergarten" course in all branches of farming; the stables, chicken runs, grain fields, fruit orchards, orange groves, vegetable gardens, tree nurseries, bee hives. During the second year, having sampled the various branches, they were in a position to choose one and to specialize.

Needless to say, the problems of adjustment were numerous. At the difficult age of adolescence, the youth suddenly found themselves in a strange land, forced to learn a strange tongue, and among strangers. Many of them still suffered from nervous shock because of the bitter experiences they had gone through in Germany and Austria. There were instances of children being afraid to talk above a whisper when they arrived, for fear of storm troopers. Others continually glanced at the windows during general meetings, fearing a police raid. Even adjusting themselves to freedom was difficult. Some had been traveling about from country to country for several years, so that it was hard to get them back to the harness of studies. Recent arrivals from Austria and Poland were literally hungry for bread. In the moshavim they had to adjust themselves to living with a family. And in the collective settlements they had to adjust themselves to living in a family of from 100 to 800 members. Collective living was a completely new experience.

But they came through with flying colors. There was an element of adventure and challenge which fired their imaginations. To help build a country is a privilege which most children in their early teens only read about in novels. About eighteen months after the arrival of the first-comers, the Arab uprising began. Some of the settlements were almost nightly under fire. This too was something new for these youths. But three years of tension and loss of life have only served to bind the youth more closely to the land. Their only sorrow is that the Bureau in Jerusalem forbids them to participate in defense activities during the two-year training course. When they have been in the country a few months they are already clamoring to take their place on watch.

In order to understand the transformation which takes place, one should meet them when they arrive at the harbor of Haifa or the port of Tel Aviv, and then see the same group six months later in their settlement. When they arrive the customs house looks like a corner of Berlin or Vienna. The air is filled with German chatter. The clothes, the manners, the very atmosphere which

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surrounds them is strange to this country. Within six months you can hardly recognize them. They have become a consolidated group. They are rosy-cheeked from an abundance of fresh air, and browned from the sun. Now the chatter is in Hebrew.

Although the "family" has increased to three thousand and continues to grow as quickly as certificates are granted, the connection between Berlin, Jerusalem and the youth is as close as when there were fifty in the country. Each of the three thousand is treated as an individual in the Youth Aliyah Bureau in Jerusalem. Their illnesses, progress, problems are all recorded. This information is available in the European headquarters, so that parents can keep in close touch with their children.

At the end of the two-year training course the group is allowed to decide upon its future course. It is significant that the majority of them have become so imbued with the spirit of pioneering that they desire to secure land on which to establish settlements of their own. Establishing agricultural settlements in Palestine, where the neglected soil fluctuates between sand and rocks, is a back-breaking undertaking, even for grown-ups. In view of the Arab disturbances, it is hazardous as well. And yet, knowing full well what lies before them, these young people beg for the chance to meet the challenge.

The first settlement was started by the group which graduated from Ein Harod, and is known as "Alonim." It has now grown to a membership of several hundred, and the youngsters who came to Ein Harod four years ago are farmers in their own right, working their own fields. Other groups started by Youth Aliyah graduates are scattered throughout the country, some in conspicuously dangerous spots. A large group is living on the shore of the Hule, where they engage in fishing, an industry which until lately was in the hands of the Arabs and done in a most primitive manner.

The Youth Aliyah has been an unqualified success. In the melting pot which is modern Palestine it has proved to be unalloyed gold.



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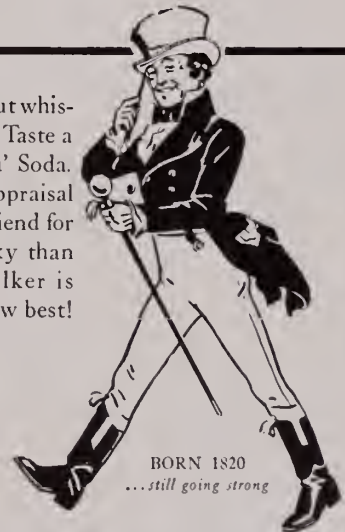
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SCIENTIST-BUILDERS OF PALESTINE

(Continued from page 93)

are equipped with the best modern instruments and apparatus, falls under three main heads:

- (1) Agricultural chemistry.
- (2) Technical bacteriology.
- (3) Synthetic and Pharmaceutical Chemistry.

The progress of the work is thus described in an official statement: "Under the first head, the investigations dealing with the use of citrus fruit and its waste products—the most important of Palestine's raw materials—have already reached an advanced stage, and it is hoped that they may shortly provide a basis for the establishment of a chemical industry which will contribute substantially toward the solution of the citrus marketing problem. Further raw materials, such as petrol (by the projected erection of an oil refinery at Haifa) and coal tar (by the proposed construction of a coal gas plant in Tel Aviv), which are the basis of many industries, will be available in Palestine in the near future. Coal tar, for instance, is the classic starting point for synthetic dyes, pharmaceutical products, etc. The utilization of these materials offers many problems for industrial research, and this will have an important bearing on the future industrial development of the country as a whole, and in particular of the Jewish National Home."

This quotation only gives a general idea of the range of possibilities which the scientific exploitation of the country opens up. Twenty years ago small quantities of oranges were produced in Palestine, which scarcely counted among the citrus-exporting countries of the world. Today the Jaffa orange, of which more than ten million boxes are exported annually, is a regular article of diet in many countries. But the cultivation and exporting of citrus is only the beginning of an industry. The utilization of what has until now been regarded as the waste products of fruit juices is a task which has been taken up by the Sieff Institute. Problems of concentration of orange and other fruit juices, the extracting of vinegar, the manufacture of pectin—useful in the making of jam, the carrying on of certain processes in the textile industry, and valuable generally for pharmaceutical purposes—are being solved. Other valuable products obtainable from citrus peel include essential oils (already being manufactured in several Palestine factories), and sugar, which can be utilized by fermentation processes, e.g., for the production of acetone and butyl alcohol.

In developing the agricultural possibilities of Palestine the Jews have shown that where a population of half a million lived in poverty thirty years ago, three times that number can be comfortably supported today and six times the number can be supported tomorrow. This has meant not only that the fullest possible use should be made of existing products, but also that new crops and varieties should be introduced. Working in collaboration with the Agricultural Experimental Station, the Sieff Institute is constantly seeking new species of plants, especially such as produce oils or pharmaceutical substances, thus rendering possible more effective exploitation of the areas of land available.

In the field of technical bacteriology it suffices to mention only one line of research to indicate the possibilities being investigated by the Institute. Nearly two million gallons of milk are converted annually in Jewish colonies into butter and cheese. The fluid remaining after the processes has been considered a waste product. The Sieff Institute hopes to utilize the high sugar content of the fluid for the production of a valuable chicken food and of acetone and butyl alcohol.

The scientific development of a country takes into account both the natural resources and the absence of natural resources, and plans the future accordingly. Palestine, for instance, has no general mineral resources, and thus no raw material for the establishment of a great chemical industry. But this does not mean at all that there is no basis for such an industry. *That basis exists in the fact that there are skillful chemists!* A pharmaceutical industry can be developed, but its operation must be such that the



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most important element is the training and skill of the chemists. This is definitely feasible in the case of expensive commodities which derive their costliness from the process rather than the raw product, and which would therefore render adequate returns for the purchase and transportation of the raw material. Thus, for instance, the Sieff Institute, in collaboration with Professor Saul Adler of the Hebrew University, is conducting an investigation into the production of certain preparations for the treatment of cattle-diseases prevalent in Palestine. Another prospect is opened up by the possibility of substituting for sex hormones certain synthetic substances with similar physiological properties.

This brief note on the Daniel Sieff Research Institute does not pretend to be a scientific report. Its purpose is to add another detail to the picture of the Jewish homeland-in-the-making, one which helps to explain how Palestine has grown and is still growing as the greatest single factor in the solution of the Jewish problem. What the future holds in store for the scientists of Palestine no one can foretell; but already their contribution has taken on two complementary forms. They have enlarged Palestine by disclosing resources hitherto unsuspected, and they have added to the feeling of confidence and self-reliance of the Jewish people.

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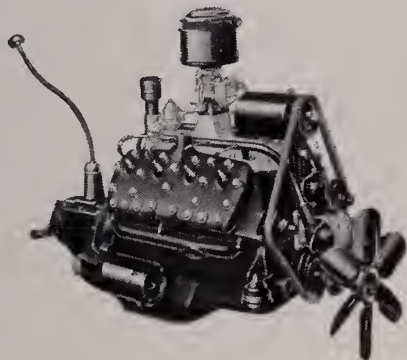
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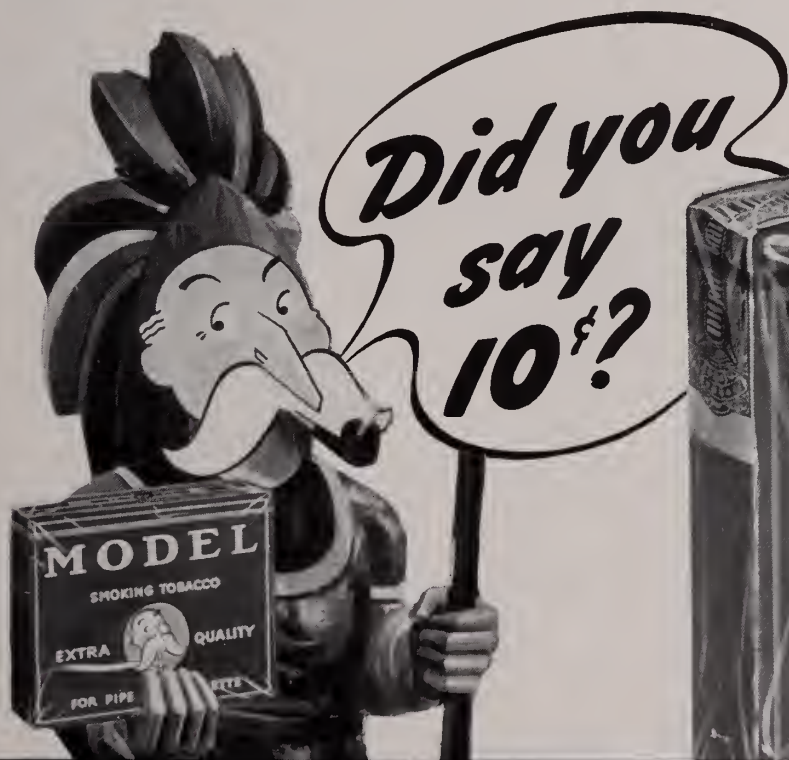


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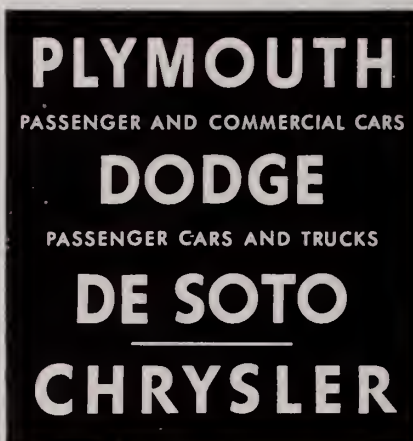
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PALESTINE IS THE JEWISH NATIONAL HOME

(Continued from page 27)

Legally the Arab case that Palestine is "their" country rests on the McMahan correspondence. It goes without saying that the allies did play fast-and-loose with the Arabs. The Arabs were not the only people honored with such attention during the Great War. But McMahan himself excludes Palestine from the territory promised to Arab sovereignty. Official British doctrine has never admitted that the McMahan pledge is valid in regard to Palestine.

The British thus whittled down their purported obligations to the Arabs; similarly they pared down their promises to the Jews. For twenty-one years the Balfour Declaration has been interpreted one way or another by various British governments. In 1922 Mr. Winston Churchill attempted to concentrate it in a White Paper which stated that Jews were to live in Palestine as of right, and not on sufferance, but that there should be no attempt to create an exclusive Jewish state in Palestine. In other words, the National Home for the Jewish people was to be a sort of island in a largely Arab country. Great Britain as the mandatory power was in charge of administration, empowered to inflict legislation on Jews and Arabs alike. So the experiment began.

Jewish brains, Jewish immigrants—and finally Jewish blood—began to irrigate the little country. But the Jews insist that they did not remove any rights from the Arabs, nor were they "taking" any land. They bought the land they settled on, at good prices, and even during the disturbances the Arabs were willing enough to sell. They did not dispossess any but an infinitesimal number of Arabs; at the beginning at least they scrupulously respected Arab religious and racial customs, and they did not "take" nearly as much of Palestine as is generally assumed. At present the Jews own about 300,000 acres of cultivable land, out of a total cultivable area estimated at 2,750,000 acres.

The concrete achievements of Zionism have been remarkable. An attempt to express spiritual homogeneity in geographical terms was unique; to many it was enthralling. I have watched the immigrants come in at Jaffa, on boats like troop ships, from the ghettos of Lemberg and Czernowitz and Prague. No, they were not handsome, vigorous young men. No, they were not lit by any apparent inward fire. Instead, they were wretchedly dressed and miserably poor, huddled in cantonments where brisk British officers shuffled and distributed them; they looked like refugees from slums. But a few years later I saw these same people tilling the soil, carving livelihoods out of the dusty rock of the Jordan hills and the plain of Esdraelon—upright, alert, self-sufficient, with pride in their work, pride in themselves. They were new men. The transformation was all but unbelievable.

Zionism is an attempt to hand-pick a nation. The immigration of the *Chalutzim* (pioneers) is not fortuitous, but selective; the Zionist organization, represented by agents throughout Eastern Europe, chooses them, man by man. First of all, of course, a quota is established; this quota must be approved by the Palestine (British) government, and the immigrants are organized into colonies and settled on the land. Some land is the property of the Jewish people as a whole, in perpetual lease to the Jewish National Fund; some may be privately bought and sold. The Jewish agricultural colonists are the heart of Zionism.

Accompanying Zionism came a Hebrew revival. The colonists learn Hebrew, and that tongue has been resuscitated as a living language. Hebrew theatres have been organized and a living literature in Hebrew has developed. Schools have been opened in considerable numbers; a great Hebrew university has been built on Mount Scopus, near Jerusalem; a definite revivification of Jewish life has occurred, expressed in Hebrew terms.

Meantime the standard of living of the whole country has been enormously increased. Jewish capital entered the country in large amounts. The remarkable town of Tel Aviv arose on the Jaffa sands, the only exclusively Jewish municipality in the world. Swamps were drained; malaria controlled; irrigation and water power projects outlined; agriculture rationalized. The Jews built hospitals, welfare stations, libraries, clinics, laboratories for scientific research. They brought, in fact, the modern world to Palestine.

Immigration figures tell the story of rising Jewish strength and consequent Arab alarm. In 1920, 5,514 Jews came to Palestine, in 1925, 33,801. Then came a serious drop; but in 1933 immigration reached 30,000 again, and in 1934 it rose to 42,359, in 1935 to 61,854. In 1922 the total population of Palestine was about 750,000;

(Continued on page 135)

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JEWISH WONDER CITY

(Continued from page 80)

cities from each other. Those sections in Jaffa where Jews still dwelt or conducted business had to be vacated for reasons of security.

The story of the absolute divorce which events have brought about between the two cities is dramatically told in a prosaic book, namely, the telephone directory of January, 1939. Here for the first time the two cities are listed under separate headings instead of "Jaffa-Tel Aviv," as in previous years. The phenomenal rise of Tel Aviv has been accompanied by the decline of Jaffa. The latter, which in 1929 had become the outstanding commercial center in the country, has sunk to the status of a second-rate business town. Savage attacks on life and property forced the Jews to abandon the plan of building a port in Jaffa to serve both communities and thus to ameliorate the blow which Jaffa had received when Haifa's harbor was opened.



Tel Aviv does not pride itself on the number of its inhabitants. We know very well that there are many centers in Europe and on the other side of the Atlantic with larger Jewish populations. In Warsaw alone there are as many Jews as in all Palestine, and in New York there are several million. But Tel Aviv is a Hebrew city in body and in spirit. The 400 streets of the city are named after the great men in Israel from the time of the prophets and the kings down to the present era, as well as after friends of Israel, such as George Eliot and Lord Balfour.

The path of the builders of Tel Aviv has not been strewn with roses. We have had the hardships of pioneering; dealings between the municipality and the Mandatory power have not been easy. What a contrast between this dynamic, Europeanized city and the Arab cities, lacking initiative and desire for improvements. The Mandatory officialdom which comes to govern a colonial area is, of course, amazed to discover a city which demands education and culture for its inhabitants and health and social service for its needy. In fact, 74 per cent of the 1938-39 budget of Tel Aviv has been allotted for health and educational services. This is something new under the sun of colonial territories.


April, 1939, marks three years since the Arab uprising began. They have been years of cruel sacrifice of human life, in which Tel Aviv shared with the rest of the country. A few months ago the Tel Aviv cemetery was declared filled, and a new one is now being used. Tourist trade has been interrupted and commerce and industry have suffered from the abnormal conditions. And yet these have been years of expansion and development in Tel Aviv. The Levant Fair—where almost all the leading nations of the world exhibited their wares—was opened at a time when the former High Commissioner had to be accompanied by a heavy guard when he came to the inauguration from Jerusalem. The Palestine Orchestra gave its first performance, under the baton of Toscanini, six months after the disturbances began. Cities as old as Cairo and Beirut receive our orchestra's concert as the outstanding musical event of the winter season—for indeed there is no other symphony orchestra in the entire Middle East.

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NEW SOCIAL PATTERN

(Continued from page 69)

means of intensive public works schemes, provides work for the workless, instead of the more usual dole. The very name, "Redemption Through Work Scheme," tells its own tale; the Unemployment Fund has created over four million work days in the course of four years.

Jewish Palestine is characterized by other forms of mutual benefit, and the Workers' Sick Fund, supported almost entirely by workers' contributions and providing first-rate modern health services to its members, is a typical example. So, too, in the sphere of housing. In other countries government grants and municipal authorities endeavor to provide adequate housing facilities for all citizens. In Palestine you have the phenomenon of a workers' housing system, functioning entirely unaided, and providing excellent housing through a specially created company, within the workers' economy, which is entirely unpreoccupied with profit-making. Thus particularly well-equipped new quarters have been built in the towns and in agricultural areas for cooperative associations of householders, who enjoy up-to-date facilities at a minimum cost. Their own initial investments may be made in money, or partly in money and partly in labor.

With the emphasis on use value rather than profit, the work of a man's hands is invested with an additional and constructive meaning. Whether it is in housing schemes or in the labor settlements, the individual's desire to give freely of his store of ability, artistry or strength is the leitmotif of Palestine's new social fabric, whose mesh is daily becoming more multi-colored and whose pattern more variegated and full. To inherit it comes a new generation, for whom all this is the normality which the Jewish return to Palestine is striving to attain. And again we see the contrast between the freed generation that has left the Diaspora and become reestablished in its historic homeland, and the free generation that has known no shackles and to whom acceptance of the new social coinage now being minted in Eretz Israel is the most natural thing in the world.

*A*t this time, when undemocratic forces are attempting to instill into the minds of free people prejudices based on false or incomplete information, the Jewish Palestine Pavilion, bringing to the New York World's Fair an exhibit illustrating the true aims and aspirations of the Jewish people in Palestine, is of profound significance as an instrument of enlightenment.

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TO THE SEA IN SHIPS

(Continued from page 86)

training provided by the Zebulun Sea-Faring Society and a number are now employed on ships sailing the seven seas, where they are gaining practical experience for the days to come.

Zebulun boys and members of the Hapoel Sea Sports Section can be seen manning whalers, cutters and other craft on the Yarkon River and at sea off Tel Aviv and in Haifa Bay.

The Nautical School of the Palestine Maritime League has just been opened and forty pupils are already engaged in obtaining their elementary education for a sea-faring career. Under the direction of a British sea captain they are laying down the traditions which will be followed by the future officers of the Palestine Mercantile Marine.

The sailing vessels of Nakhshon, Ltd., are continuously engaged in their trade either off the coast of Palestine or farther away near Cyprus and other Levantine ports. Thus it was but recently that the Yishub mourned its first losses at sea by the death of two Jewish sailors and the good ship Rahav, which was wrecked on the Cyprian coast in a gale of truly Biblical proportions.

One of the most unexpected phenomena has been the manner in which the Yishub has responded to the idea of the Palestine Maritime League. In practically every city, town and settlement throughout the country there are Jews young and old who have demonstrated their interest and faith in *Kibush Hayam*—conquest of the sea—very much as they have shown their belief in *Geulat Haaretz*, the redemption of the land. There are many among the 10,000 members of the Palestine Maritime League whose only actual contact with the sea took place on their journey from Europe to Eretz Israel. There are many who, born in Palestine, have never put their foot on the deck of any vessel, and yet one and all have come forward with their subscription and an undertaking to support the aims for which the League was formed. Here indeed is a demonstration of the urge toward the sea which has become part of the thought and hope of Jewry in Palestine.

But after all there is nothing really strange in this. History records the fact that in ancient days Jewish ships set out from Jaffa, Ascalon, Tyre and Sidon for destinations as far afield as North Sea ports. During the war with Rome Jewish galleys harried the grain convoys carrying corn from Alexandria to feed the citizens of Rome; such Jewish vessels set out from Jaffa and waylaid the heavily laden grain ships somewhere off the Eastern coast of the Mediterranean as the winds drove them on a Northeasterly course. It was, indeed, only after the destruction of the Jewish raiders by the combined Roman fleets at Jaffa in 67 A.D. that Rome was able to feel safe once more; the importance of the occasion is illustrated by the fact that the broken prows of Jewish war galleys were included in Vespasian's triumphant procession.

Even through the Middle Ages there was no dearth of Jewish contact with the sea; some even claim that the first European to set his foot on American soil was a Jew who sailed from Spain with Columbus.

The modern desire of young Jews in Palestine to go down to the sea again has its roots in the past and draws its strength from the instinctive desire of the people to recreate a full life covering every sphere of human activity in Eretz Israel.

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Who's Who



NOTES ON OUR CONTRIBUTORS

WELLESLEY ARON, formerly the headmaster of an English public school, now is a resident of Tel Aviv.

ISAAC BEN ZWI is the President of the Jewish National Council of Palestine.

ISRAEL BRODIE is the President of the American Economic Committee for Palestine. His article in this book is based on material contained in his pamphlet *The Refugee Problem and Palestine*.

CLAIRE EPSTEIN is the nom de plume of a Palestinian labor leader.

BERNARD FLEXNER is the President of the Palestine Economic Corporation.

PESSACH GINSBURG, former editor of the *Doar Hayom* of Tel Aviv, is a Palestinian newspaperman.

DR. SOLOMON GOLDMAN, spiritual leader of Congregation Anshe Emet of Chicago and President of the Zionist Organization of America, is the author of a number of volumes, the most recent being his *Crisis and Decision*.

DR. ISRAEL GOLDSTEIN, Rabbi of Congregation B'nai Jeshurun of New York, is the President of the Jewish National Fund in America and the Chairman of the Board of Directors of the Jewish Palestine Pavilion.

JOHN GUNTHER, noted newspaper correspondent, is the author of *Inside Europe*. His article in this volume is based on material contained in his new book, *Inside Asia*.

ROSE HALPRIN, who now lives in Palestine, served as President of Hadassah, women's Zionist organization of America, from 1932 to 1934.

DR. HUGO HERRMANN, former contributing editor of the *Juedische Rundschau* of Berlin and now living in Palestine, is the author of many books on Jewish subjects.

DOROTHY KAHN is an American newspaper woman now residing in Palestine, and author of a volume on that country entitled *Spring Up, O Well*.

LIEUTENANT-COLONEL FREDERICK H. KISCH, British army officer who fought in Palestine during the World War, served as Chairman of the Palestine Zionist Executive from 1923 to 1931.

BEN LEVI is the pseudonym of an American newspaperman who has spent much time in Palestine.

HARRY LEVIN, originally a South African, is the Palestine correspondent for the *London Daily Herald*.

LUDWIG LEWISOHN is a famous American novelist and critic. His most recent book, published early in 1939, is *Forever Shalt Thou Love*.

LOUIS LIPSKY, American member of the World Zionist Executive, and for many years President of the Zionist Organization of America, is regarded as the dean of Zionism in America.

THOMAS MANN, perhaps the greatest of modern German authors, and a literary Nobel Prize winner, is a voluntary exile from the Third Reich. His trilogy *Joseph and His Brothers* is acknowledged to be one of the outstanding works of our time.

ISRAEL ROKACH is the Mayor of the all-Jewish city of Tel Aviv, Palestine.

DR. A. S. W. ROSENBACH, one of America's foremost bibliophiles, is the President of the American Friends of the Hebrew University.

DR. ARTHUR RUPPIN, noted economist now living in Palestine, is the author of several standard works on that country and on Jewish sociological questions.

MAURICE SAMUEL, well-known lecturer and novelist, is also the author of several books dealing with Palestine and other Jewish subjects. His most recent novel is *Beyond Woman*.

DOROTHY THOMPSON, outstanding American newspaper woman and columnist, has devoted much study to the Zionist movement.

PIERRE VAN PAASSEN, for years foreign correspondent of the *New York Evening World* and later correspondent of other American and Canadian newspapers and syndicates, covered the 1929 Palestine riots. His recently published book *Days of Our Years* was a Book-of-the-Month Club selection.

MEYER W. WEISGAL is the Director of the Jewish Palestine Pavilion and the Editor of *THE PALESTINE BOOK*.

DR. CHAIM WEIZMANN is the President of the Jewish Agency for Palestine and of the World Zionist Organization.

DR. STEPHEN S. WISE, Rabbi of the Free Synagogue of New York, head of the Jewish Institute of Religion, President of the American Jewish Congress and a former President of the Zionist Organization of America, is considered the outstanding Jewish leader in this country.

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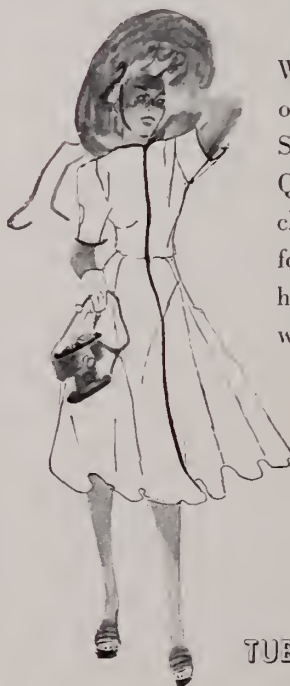
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PALESTINE IS THE JEWISH NATIONAL HOME

(Continued from page 127)

it included 589,177 Moslems, 71,464 Christians and 83,790 Jews. (Many Jews had settled in Palestine long before the War and the Balfour Declaration.) The Jews were, in other words, roughly 11 per cent of the total population. In 1936 the population of Palestine was 1,336,518, of whom 848,342 were Moslems, 106,474 Christians, and 370,483 Jews. The Moslems, one sees, increase very rapidly too. But the proportion of Jews to the total population in 1936 rose to roughly 28 per cent.

It soon became clear that tension between Jew and Arab prevented any easy development of normal self-government institutions. Indeed, the government of Palestine is unique. There is no constitution, no parliament, no president, no prime minister, no cabinet. The administration is purely colonial. New laws are posted simply by decree. The "government" is vested almost solely in the person of the British High Commissioner, who is responsible only to the Colonial Office in London, and, at an astronomical distance, to the Mandates Commission of the League of Nations. This has occurred because no legislative instrument could be devised satisfactory to Jew and Arab alike. Being outnumbered, the Jews refused any government based on proportionate representation. And the Arabs refused anything else.

The Jewish accomplishment in Palestine came atop almost insuperable difficulties and obstacles. From the beginning Zionism faced not only political watering down of the mandate but deep-seated antipathy from anti-Semitic British officials. The Jews were violently discriminated against—in what was presumably to be their own country.

The Jewish case in Palestine, strongly underlined by the Royal Commission which, headed by Lord Peel, studied the Palestine situation in 1937, is in essence simple. The Jews, a people without a homeland, have an inescapable moral, historical and political right to one, and Palestine is the only one possible. They have as much "right" to Palestine as the Arabs; they mean no harm to Arabs, who have millions of square miles to live in if they find proximity to Jews uncomfortable. No Arabs have been asked to leave Palestine. Jewish "occupation" of Palestine has indeed greatly benefited the Arab community.

But the Arabs refused cooperation. In the words of the Peel Commission, "Not once since 1919 has any Arab leader said that cooperation with the Jews was even possible." (On the other hand, let it be repeated that all through the disturbances Arab land-owners made money freely by selling Jews their land. A modicum of hate, of course, accompanied these transactions; money counts, but blood counts too.) "The underlying cause (of the unrest)," a Jewish witness told the Commission, "is that we exist."

* * *

God promised Zionism to Moses, and Balfour promised it to Weizmann; but it isn't working yet. For qualities of pure dilemma the Palestine situation is unrivalled. Civilization is overwhelmingly on the side of the Jews; but civilization isn't always popular. Zionism is an emotional necessity to countless Jews, and given intelligent statesmanship it should become the best single solution to the refugee problem. But it faces the relentless and implacable hostility of the Arab population. Arab hostility to Zionism is lamentable; but it is not going to be easy to erase.

Perhaps amelioration will come some day—amelioration to the refugee problem also—in the form of an exchange of populations. This is not practical politics yet; it could become practical politics any time the British believed in it. The Arabs might go into Transjordan or Iraq, where there is plenty of room; Jews from Europe could come then to Palestine. The idea may seem fantastic, but it worked when imposed by a strong hand on the Greeks and Turks. Something must be done. The refugee issue forces new attention to Zionism as a way out.



HONOR SCROLL

Those whose names are recorded in this column are among the contributors to the Building Fund for the Jewish Palestine Pavilion at the New York World's Fair through the medium of The Palestine Book:

A. Alexander

Elias D. Cohen

F. K. Greenwald

Ed Levine (BRASS RAIL)

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HEBREW REBORN

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centage of them the original works of poets and prose writers of Palestine.

There are two distinct and fascinating stages in the history of this revival. A generation ago the little Jewish community of Palestine, almost exclusively religious in character and Messianic in outlook, resisted the conversion of the Sacred Tongue into the instrument of secular life. One daring pioneer, Eliezer ben Yehudah, became the symbol of the revolution. But at that time the beginnings of the revival were conducted mainly outside of Palestine, and the leaders were Chaim Nachman Bialik, Saul Tchernichowsky, Zalman Schnauir, Yakov Cahan and others; they represented the romantic longing toward Palestine and a Hebrew reborn. But they were already grown to maturity when their hope was realized, and their literary medium had become the vital and plastic language of ploughmen, carpenters, mechanics, teachers, labor leaders, agricultural experts and scientists. When Bialik, Tchernichowsky and Cahan came to Palestine, the new phase had set in; and the veterans of the movement acquired a strange role: they became the classics of the past within their own lifetime! Still read, still beloved—as they will be forever—they "dated" while they were still in their prime. For already Hebrew as the literary medium had passed through the romantic period, and was concerned with practicalities; the subject matter of the poets and novelists and publicists was not drawn from the past or projected into the future; it was part of a vigorous, pulsing present.

Foremost among the writers who made the Palestine of the "Third Return" the locale of their inspiration were David Shimonovitch and Joseph Chaim Brenner, the first a poet, the second a novelist. The idylls of Shimonovitch gave to the Hebrew-reading world the joys and sorrows of the new Jew of Palestine, the watchman, the ploughman and builder. The intimate, simple and affectionate depiction of their lives—ghetto dwellers become pioneers overnight—is contained in short vignettes and in long descriptive poems of the soil. The schoolchildren of Palestine learn these songs in their early years. Brenner, the prose-writer, was totally different in spirit from Shimonovitch the poet. A fiery, explosive spirit, he placed his gifts at the service of his dreams of social justice. Until his untimely death in the Jaffa riots of 1921 he wrote of the life of the workman, and between the production of his powerful novels collaborated in the building of the labor press. Mosheh Stavsky, a brilliant writer of short stories, settled in Palestine in his youth; he became a dairyman; his sketches deal with the life to which he gave himself; they are of the farm and the dairy, of the animals as well as of the men. Not content with the confines of Jewish life, he has given us tender and moving descriptions of the life of the neighboring Arabs.

No one can foretell, either in Palestine or elsewhere, the future of a creative impulse. Perhaps in Palestine more than anywhere else is the shape of spiritual things to come unpredictable. But this much is certain: the literature of the Jewish homeland is committed to this fierce cooperation with the emergent life which is its matrix; for generations it will continue to regard itself as an instrument of morale, deriving from this high service its peculiar force, and repaying the debt by consciousness and integrity of purpose.



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IS TIME ON THE SIDE OF INJUSTICE?

(Continued from page 29)

hosts of the Jewish people and led them against the Byzantine usurpers of the Jewish homeland. Five hundred years later a Jewish leader named David Alroy once more voiced the unyielding demand for justice of a living and still dispossessed Jewish people. In the fifteenth and sixteenth centuries Abravanel, David Reubeni and Solomon Molcho were central figures in the Jewish defiance of time and wrong. In the seventeenth century Manassah ben Israel and Sabbatai Zevi served notice on the world that the claim was not relinquished, the wrong not established.

Where did the Jews learn this obdurate contempt for the facile villainy of the *fait accompli*? The answer is: from the first Prophet to deride the claims of the first conqueror. In the sixth century before the Christian era Palestine was conquered by a world power. In the footsteps of the conqueror came neighboring peoples, who stole in to occupy the desolate home of the Jews. It was then that Jeremiah formulated the phrases which stand to the end of all time as the denial of historic condonation of injustice: "Thus sayeth the Eternal: Hath Israel no sons? Hath he no heir? Why then doth Malcom take possession of Gad, and his people dwell in the cities thereof?"

The phrases ring in the ears of the Jews today. Their echoes reverberate in the ears of all living, dispossessed nations. They contain the living negation of the base philosophy of forgetfulness, weariness and acquiescence. They assert that there is no obsolescence of right, however long the interval between the commission of the act of robbery and the reiterated claim of the victim.

They assert something more: to wit, that to bow before a wrong is to share the guilt with the perpetrator. There is all the difference in the world between being *unable* to right a wrong, and making peace with it, between waiting with tied hands and signing away justice. While the Jew was able to fight against wrong he did so; but when this too was denied him, he did not make peace with the oppressor.

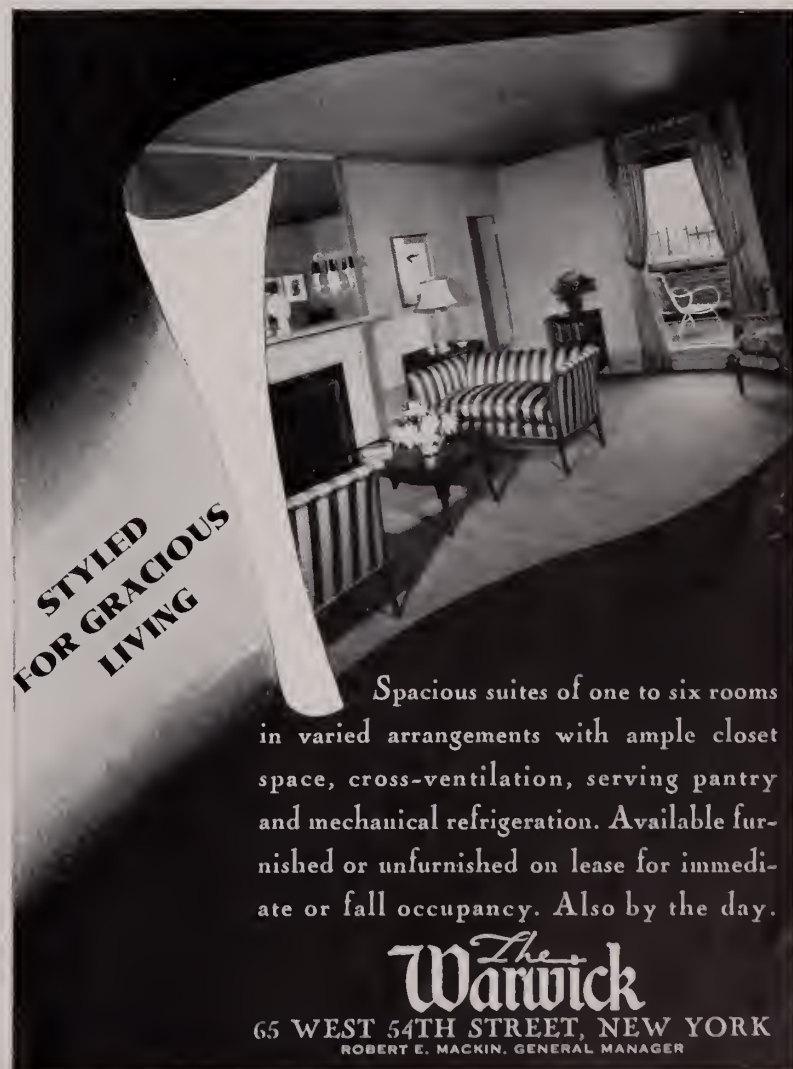
The wrong committed by the Romans against the Jew, the Jew refused to accept; history did not justify it, time did not establish it. Nothing which issued from that wrong could, in his conception of the proper order of things, be regarded as the final word. If, at the end of two millenia, the Arabs had established in Palestine an independent state, ratified by the code of indifferent nations, the Jew would still maintain that this Arab state was built on land which did not belong to the Arabs.

History reveals that the Arabs never established an independent state in Palestine. The Palestinian Arabs were never the free rulers of this territory. Arab dynasties remote from Jerusalem were the masters of that territory; they changed from century to century. For many centuries the Turks—not an Arab people at all—were masters; and the liberation of the land from the rule of the Turk was not achieved by the Arabs.

The protest of the Jew—the most remarkable moral force in history—penetrated to the fitful conscience of the nations of the world. What else can explain the incredible legal ruling which followed the world war? Fifty nations admitted the validity of the Jewish claim to a Homeland in Palestine. In the period which followed the

last world catastrophe, while millions of men in their revulsion against the rule of force looked forward to adjustment of human claims on the basis of opinion rather than might, not a single civilized people challenged the unique act of restitution. It was only with the emergence of the vicious dictatorships which seek a reversion to chaos that voices are lifted in hypocritical denial of the justice of the League of Nations Mandate over Palestine. That they should obtain any kind of hearing is evidence of their success in spreading the moral confusion which is the forerunner of dictatorial triumph.

"Palestine," a distinguished authority on Arab civilization writes, "has no meaning without the Jewish people." The Western world instinctively concurs in the dictum; for every association which is awakened by that name is part of the record of the Jewish people during its national existence in that area. But there is a wider significance in the statement. Palestine has no meaning without the Jewish people not just because the two identities were inextricably intertwined by the achievements of the past. The future, too, is involved. As long as these twins of time and fate—the Jewish people and Palestine—are violently separated by the rule of might over right, there will be no peace in the world, for the foundations of the world will have the insecurity of blind and undirected forces. A mankind organized in ethical unity will see the Jewish problem as the test of its sincerity and stability; the reunion of the Jewish people with Palestine will testify to humanity's coming of age.



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THE UNIVERSITY OF MOUNT SCOPUS

(Continued from page 92)

A Board of Governors was established, its membership including outstanding figures in world affairs, such as Einstein, Freud, Felix M. Warburg, Shmarya Levin, Cyrus Adler, Judge Julian Mack, Sir Herbert Samuel (now Lord Samuel), James de Rothschild and many others. The Board had to determine the general lines of the University's development and to secure the funds for its maintenance. Dr. Magnes was appointed Chancellor of the University.

Since the University had little endowment, it was felt in 1925 that it should confine itself for the time being to research work.

Very soon, however, demands came from the Jewish population of Palestine and from Jewish students all over the world for teaching facilities. To students seriously interested in Jewish tradition and in research into the sources of Jewish culture, the idea of studying in Jerusalem had a unique appeal. The Jews of Palestine, too, to whom modern scientific study had long been practically inaccessible, strove to avail themselves of these opportunities in Jerusalem. Thus it came about that undergraduate teaching on a modest scale was begun in 1928, in the newly constituted Faculty of Humanities. This Faculty was based upon the Institute of Jewish Studies, the School of Oriental Studies and the Division of General Humanities. In 1931 the first graduates of the Hebrew University—13 in number—received the M.A. degree.

The year 1933 proved a turning point in the development of the University. From then on the problem was no longer whether there would be teachers and students willing to work and study in Jerusalem, but how to find room and funds for all the scholars, driven from their posts in the universities of Europe, who asked permission to work there. It was gratifying to those who had pressed for the development of the University that the University was able at that time to take on more than twenty displaced German scholars.

This brought a widening of the scope of the University. In 1935 the Faculty of Science was constituted. Also in 1935 Hadassah, the women's Zionist organization of America, undertook, jointly with the American Jewish Physicians Committee, to erect the buildings for the Medical Center on Mount Scopus. In that year, too, the first Rector, Professor Hugo Bergmann, was elected.

The year 1939 sees the continuation of this process of development. Hundreds of students apply for admission. Thrown out of their planned course of life by the wave of anti-Semitism welling up all over Central and Eastern Europe, they knock at the doors of their own University. These young people want to prepare themselves to be intellectually active members of the Jewish community. Scholars apply for work at their own University in order to place their ability at the disposal of a community which will not turn them out in humiliation in return for their

services. The steadily growing Jewish population of Palestine sees in the University the natural continuation and crowning of its educational system. For in the Hebrew University is the place where advice may be had on such varied subjects as precautions against diseases of man and beast, new words for ideas which hitherto could not be expressed in Hebrew, and practical questions of agriculture and industry. Teachers of the University do not confine themselves to the school rooms and the laboratory. They deliver lectures at workers' centers of adult education, they go to the settlements, where they find an audience thirsty for knowledge and grateful for it.

In 1939, fourteen years after its dedication, the Hebrew University has become a reality which cannot be overlooked in Jewish cultural life. Indeed, Jewish cultural life cannot any longer be conceived without it. This implies rapid development, even in this swiftly moving world. Today the University has twelve buildings, with another, the Rosenbloom Building, in course of construction, to house the Institute of Jewish Studies. This is being built by funds contributed by Mrs. Sol Rosenbloom and Mr. Charles Rosenbloom of Pittsburgh and New York, in fulfillment of the wishes of the late Sol Rosenbloom, who was deeply interested in the development of the Institute. More men and women study Judaism scientifically at the Institute of Jewish Studies than at any other place in the Jewish world.

The University has now a broad program of undergraduate teaching as well as research; there is a faculty of 120; there are 810 students, coming from many different countries, of whom 50 are research students; the Library now contains over 350,000 volumes, including many valuable and rare collections and the largest medical library in the Near East, which has been assembled largely through the efforts of Dr. Julius Jarcho of New York. On April 9th of this year the Medical Center was opened; the postgraduate medical studies now being conducted at the University are being transferred there.

We in America are proud of the rapid development which the Hebrew University has made in the brief span of fourteen years. We are proud of the contribution which has been made to this development by American Jews. Five of the existing buildings have been erected through the generosity of Americans. Mr. Samuel Untermyer provided the funds for the building of the Minnie Untermyer Open Air Theatre in memory of his wife. The late Mr. Philip Wattenberg and Mrs. Wattenberg of New York provided for the Wattenberg Building, which houses the Einstein Institute of Mathematics. Funds for the erection of the Moness Shapiro Building of the Einstein Institute of Physics were donated by Mrs. Dora Shapiro of New York. The J. Montague Lamport Botanical Gardens are the gift of members of the Lamport family of New York. Chairs have been endowed by Mr. Jacob Epstein of Baltimore, the late Sol Rosenbloom of Pittsburgh and the late Israel Unterberg of New York.

Much has been achieved. More remains to be done.

KEREN HAYESOD

(Continued from page 72)

of the very concept of a national treasury. Jews are ready enough to support hospitals, schools, orphan and old age asylums, but the idea of a governmental instrument for a people without a government was too new.

In the nineteen years of its existence, the Keren Hayesod has gathered from various Jewries a total of nearly thirty-five million dollars. Even when it is borne in mind that other public funds connected with Palestine have brought an equal amount into the country (over and above private investment, of course), this sum is not too impressive; for it represents neither the giving capacity of the Jewish people, nor the amplitude of the practical task. But on the whole, the response has grown greatly.

Land colonization is of course only one aspect of the manifold task of the building of Palestine. It is probably the most important single task, inasmuch as there can be no hope of rooting a people in a country unless it has grown organically into the soil; but a country consists of cities as well as farms. The growth of the Jewish cities of Palestine called for the creation and training and integration of an urban proletariat. The General Jewish Labor Federation of Palestine (*Histadrut*), concerned with much wider constructive problems than any other labor organization, received the help of the Keren Hayesod in the creation of cooperative urban enterprises. These were intended not only to provide employment, but to train workers who, arriving from the diaspora, had to be fitted to the needs of the country. But the Keren Hayesod made its contact with the immigrating worker even earlier. It met him at the port, housed him for the transitional period and acted as a clearing office. Another undertaking sponsored by the Keren Hayesod was the founding of small auxiliary farms for workers.

In the field of general industry the Keren Hayesod has led the way by the creation of a general mortgage bank, and by participation in such enterprises as the Palestine Electric Corporation (the Rutenberg Company, which taps the water-power of the Jordan) and the Palestine Potash Company (which exploits the rich chemical deposits of the Dead Sea). It has created an Institute of Economic Research, it finances the Trade and Industry Department of the Jewish Agency, and it promotes foreign trade by all those means which are generally employed by a government. It has made possible the inclusion of Palestine in expositions like those of Bari, Smyrna and Paris, and the building of the Palestine Pavilion at the New York World's Fair.

Perhaps the only single field of effort which can compare in importance with the creation of a Jewish farmer class, is that of the Palestine school system, in which the Keren Hayesod played a leading role during the first years of colonization. Unlike other settlements in their opening stages, the Palestinian refused to abandon the educational standards of more developed countries.

These are only the highlights of the problems and achievements of the Palestine Foundation Fund. Regarded merely as a financial agency, it has performed a great function in the building of a country; but by the manner in which it creates its funds, and by the significance of their application, it has earned for itself a unique place in the history of human endeavor.

JEW AND SOIL REUNITED

(Continued from page 63)

The methods by which the Keren Kayemeth gathers its funds have been designed with a view to expressing and maintaining its popularity and folk character. Among them are: *Stamps*, purchasable from the Keren Kayemeth, to be affixed to correspondence; *collection boxes*, placed in homes and offices to invite coin donations; the *Golden Books*, special registers maintained in Jerusalem, in which are entered the names of donors of \$100 or more, as well as the names of individuals whom their friends wish to honor by such an inscription; *tree-planting funds*, connected with the afforestation program; *flower days* and *flag days*, semi-annual street collections; *dunam contributions*, direct gifts of the purchase price of a number of dunams; and *bequests*, provisions in wills. Within the range of these methods there is room for every economic group in the community.

The control of the Jewish National Fund is vested in the World Zionist Organization, which delegates its powers to a Board of Directors elected by the General Council of the Organization. One third of the Board resigns annually, in rotation. Thus the Keren Kayemeth is a genuinely democratic body, subject to the direction of the Zionist electorate at large. The American branch was incorporated in this country under the laws of the State of New York in 1925. In its charter it is authorized "to accept and receive from any person, firm, corporation, society or association contributions, gifts, legacies, bequests and property for the purposes of acquiring, reclaiming and developing the soil of Palestine as the national property of the Jewish people."

The affairs of the Jewish National Fund of America are administered by a Board of Directors of forty-five, composed of representatives of the Zionist Organization of America, Hadassah (the women's Zionist organization), Mizrahi (Orthodox Zionist organization), Poale Zion—Zeire Zion (Zionist Socialist Party) and representatives of the public at large. An Administrative Committee of thirteen is chosen annually by the Board.

The appeal of the Jewish National Fund has spread far beyond the confines of the Zionist movement, just as the growth of the Jewish National Home occupies the attention and attracts the cooperation of tens of thousands of Jews not officially enrolled in the Zionist Organization. Typical of this general Jewish response is the action of the American B'nai B'rith, which a year ago donated out of its funds the sum of \$100,000. For the achievements of the Keren Kayemeth, within the framework of the Jewish National Home, have become a matter of pride and concern to millions of Jews. They are becoming increasingly aware of an instrument which plays a multiple creative role, and which, while answering many practical problems, presents to the world the picture of a great social achievement of more than merely Jewish significance.

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